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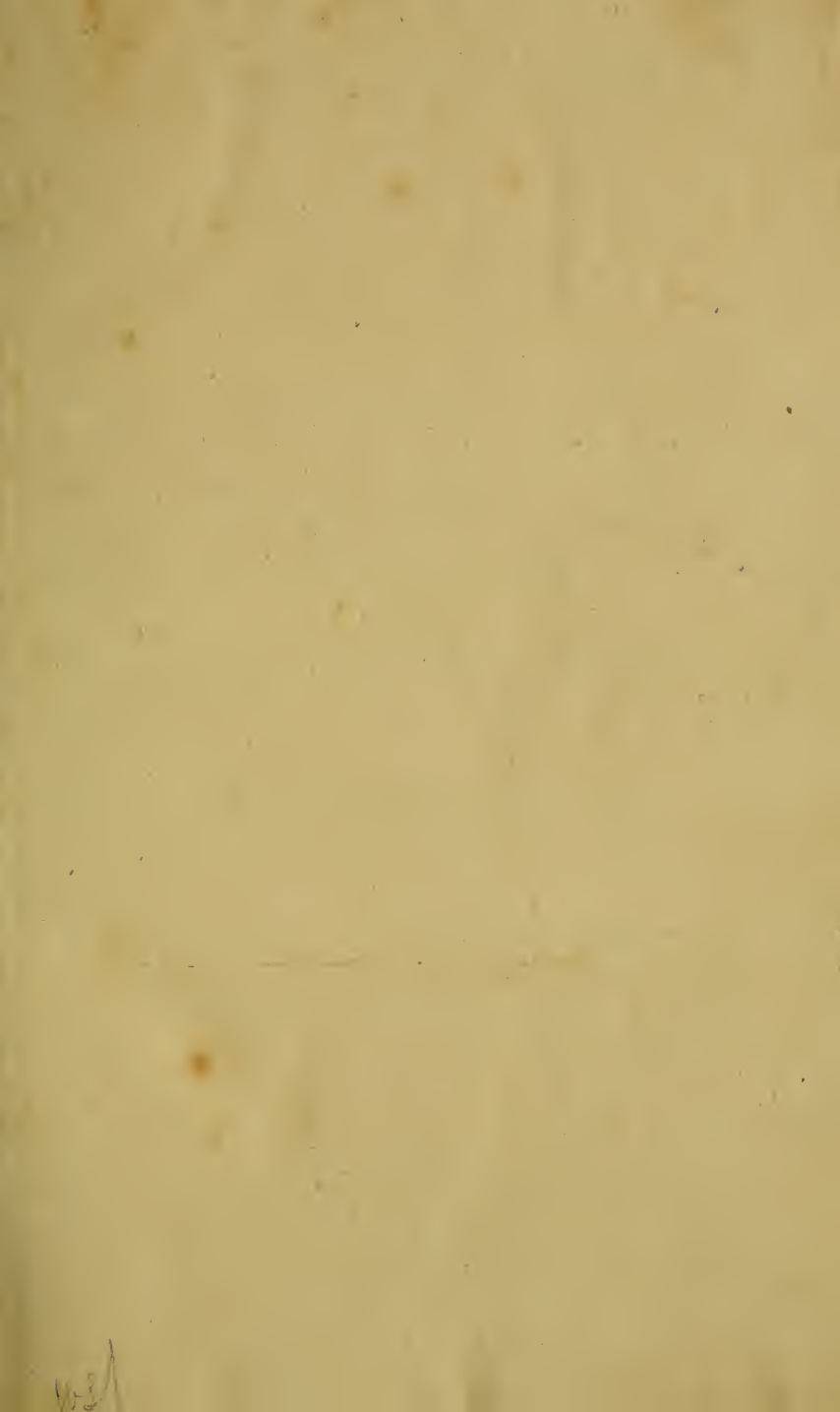
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SACRED LITERATURE;

COMPRISING

A REVIEW OF THE PRINCIPLES OF COMPOSITION

LAI'D DOWN BY THE LATE

ROBERT LOWTH, D.D.

LORD BISHOP OF LONDON,

IN

HIS PRÆLECTIONS AND ISAIAH:

AND AN

APPLICATION OF THE PRINCIPLES SO REVIEWED,

TO THE ILLUSTRATION OF

The New Testament;

IN A SERIES OF

CRITICAL OBSERVATIONS ON THE STYLE AND STRUCTURE

OF THAT SACRED VOLUME.

BY THE REV. JOHN JEBB, A.M.

RECTOR OF ABINGTON, IN THE DIOCESE OF CASHEL.

I use the Scripture, not as an arsenal, to be resorted to only for arms and weapons to defend this party, or defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and excite my devotion to the Deity there preached and adored.

THE HONOURABLE ROBERT BOYLE.

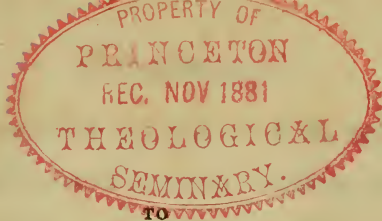
LONDON:

PRINTED FOR T. CADELL AND W. DAVIES,

IN THE STRAND;

AND W. BLACKWOOD, EDINBURGH.

1820.



THE MOST REVEREND AND RIGHT HONOURABLE

CHARLES BRODRICK, D.D.

LORD ARCHBISHOP OF CASHEL.

MY LORD,

IN permitting me to place where it now stands, a name so justly and so generally revered and beloved, Your Grace has conferred upon this work, and upon the author of it, no ordinary benefit.

On such an occasion, were my language to keep pace with my feelings, I am conscious, that, instead of imparting pleasure, I should inflict pain. They who most delight themselves in shewing kindnesses, are the most unwilling to have those kindnesses proclaimed: and when Providence connects one with a

benefactor of this stamp, he should, in expressions at least, confine himself to

“ The still small voice of gratitude.”

There are facts, however, which, as connected with the volume now submitted to your censure, I have not the self-denial wholly to suppress. Your Grace can scarcely have forgotten, and I hope never to forget, the conversations whence originated the first rude sketches of the present work; conversations held within your palace walls, and elicited by your mild graciousness of manner: it has more probably escaped your recollection, that, in the earlier stages of my progress, I was indebted to your discriminative judgment, for several valuable hints: and it is morally certain, that, were it not for the lettered retirement, which, through Your Grace's long-tried and unintermitting friendship, I have enjoyed during the last ten years, this effort, whether successful or unsuccessful, toward elucidating Holy Scripture, could never have been made.

To other, and invaluable friends, I am largely indebted, both for counsel and encouragement. But the earliest and best of those

friends, will be the first to feel, that, on every account, whether of a public, or a private nature, these pages could be inscribed to none so properly, as to the ARCHBISHOP OF CASHEL.

So far as respects myself, it is a rare felicity, that THE PRELATE, to whom I am both officially and morally responsible for the employment of my time, is also THE MAN, to whom, with full assurance of an indulgent and even cordial reception, I can present this offspring of some thought, and much leisure.

That Your Grace may be long spared, to diffuse happiness through the circle of your family and friends ; and as long strengthened, to promote the best interests of the Church and Christianity, is the fervent wish and prayer of,

MY LORD,

Your Grace's most obliged,

Most attached,

And most dutiful Servant,

JOHN JEBB.

*Abington Glebe,
April 17. 1820.*

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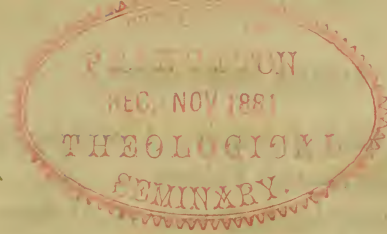
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SACRED LITERATURE.

SECTION I.

IT is the design of the following pages, to prove, by examples, that the structure of clauses, sentences, and periods, in the New Testament, is frequently regulated after the model afforded in the poetical parts of the Old : and it is hoped, that, in the course of investigation necessary for the accomplishment of this design, somewhat may be incidentally contributed, towards the rectification or establishment of the received text ; some grammatical difficulties may be removed ; some intricacies of construction may be disentangled ; some light may be thrown on the interpretation of passages hitherto obscure ; and several less obvious proprieties of expression, and beauties, both of conception and of style, may be rendered familiar to the attentive reader : while, if the thoughts, not hastily or indeliberately submitted to the public, shall approve themselves to competent minds, a new, and, if my own experience be not deceitful,

an agreeable field of enquiry (1) will be opened to students of the Sacred Volume.

The acknowledged sphere of Hebrew poetry was, in former days, much narrower than at present: it was then the general, and almost universal opinion, that the books of the prophets were written in mere prose (2): the style, indeed, the thoughts, the imagery, and the expressions, were allowed to be often poetical; sometimes poetical in the highest degree: but, with few exceptions, the composition was not supposed by the critics to possess those distinctive features, whatever they might be, which had confirmed the traditional claim of Job, the Psalms, the Proverbs, and certain occasional hymns, to be accounted poetical in the strict sense of the term. At length, however, the schools of the prophets were to be restored to their ancient honours: it was not enough that their title to the gift of prophecy was undisputed; their title, also, to the gift of poetry, was to be asserted and maintained: for this, and for other distinguished purposes, Divine Providence was pleased to raise up and to cherish, in the university of Oxford, a man eminently qualified by nature and art, by a poetical mind, a sagacious intuition, a pure taste, and an acquaintance, no less intimate than extensive, with the best remains of antiquity, to attempt and achieve the restoration of a branch of knowledge, which, in the lapse of ages, and through the decay and downfall of the Hebrew language, had, to all human appearance, irrecoverably perished. Numerous efforts,

indeed, had previously been made, to restore the long-lost theory of Hebrew versification (3); but their number, and their fruitlessness, served only to indicate, that, in future, all such efforts must be vain: while the scanty rays of light which had gleamed upon the subject, were lost in the obscurity of two or three rabbinical dissertations. (4) Such was the state of things, when BISHOP LOWTH (5) was called to the poetical chair of Oxford: and, while, amidst the applauses of lettered Europe, he seated Isaiah and his compeers in the assembly of the poets, he discharged the less brilliant, but not less important, office, of exhibiting, to the satisfaction of all unprejudiced minds, the only universal characteristic of that poetry, in which the sacred writers were wont to clothe the lively oracles of God.

The nature of this universal characteristic, it is essential to the present enquiry, that I should determine with some accuracy: the usefulness of having so determined it, will, as we proceed, abundantly appear: but, in the very outset, this precautionary step may, in some degree, anticipate certain prejudices, not unlikely to arise, against a further extension of the poetical character, beyond the writings of the prophets, to several portions of the New Testament.

The grand characteristic, then, of Hebrew poetry, does not appear to belong peculiarly to the original language of the Old Testament, as contra-distinguished from that of the New. It is not the

acrostical, or regularly alphabetical commencement of lines or stanzas (6); for this occurs but in twelve poems of the Old Testament; it is not the introduction of foreign words, and of, what grammarians call, the paragogic, or redundant particles (7); for these licences, though frequent, are by no means universal, in the poetical books of Scripture; and they are occasionally admitted in passages merely historical and prosaic: it is not the rhyming termination of lines (8); for no trace of this artifice is discoverable in the alphabetical poems, the lines or stanzas of which are defined with infallible precision; and every attempt to force it on the text, has been accompanied by the most licentious mutilation of Scripture: and finally, this grand characteristic is not the adoption of metre, properly so called, and analogous to the metre of the heathen classics; for the efforts of the learned, to discover such metre in any one poem of the Hebrews, have universally failed*; and, while we are morally certain, that, even though it were known and employed by the Jews, while their language was a living one, it is quite beyond recovery in the dead and unpronounceable state of that language, there are also strong reasons for believing, that, even in the most flourishing state of their literature, the Hebrew poets never used this decoration. (9)

Again, it is most certain, that the proper characteristic of Hebrew poetry is not elation, grandeur,

* See Note (3) on this Section.

or sublimity, either of thought or diction. In these qualities, indeed, a large portion of the poetical Scriptures, is not only distinguished, but unrivalled : but there are also many compositions in the Old Testament, indisputably poetical, which, in thought and expression, do not rise above the ordinary tone of just and clear conceptions, calmly, yet pointedly delivered. (10)

Having thus briefly stated what the distinguishing characteristic of Hebrew poetry *is not*, it remains, that, with still greater brevity for the present, I should endeavour to state what *it is*. In one word, then, it is what Bishop Lowth entitles PARALLELISM (11); that is, a certain equality, resemblance, or relationship, between the members of each period ; so that, in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other, by a kind of rule or measure.* The nature of the parallelism thus defined, I propose to illustrate in the next section : meantime, it may not be improper to derive this conclusion from the statements of the present ; that, since the characteristic feature of Hebrew poetry is altogether independent of the Hebrew language ; and since it is often found, in its greatest accuracy and perfection, in the less impassioned and more didactic portions of the Old Testament, it cannot be wholly

* See Bishop Lowth, Præl. 19. Vol. ii. p. 34. of Dr. Gregory's translation : or p. 208. Ed. Rosenm.

unreasonable to expect exemplifications of it in the Greek of the New Testament; in the calm instructions, for example, of our Blessed Lord, and in the practical exhortations of his apostles: but this, though here intimated, will be more advantageously the subject of future consideration.



NOTES ON SECT. I.

(1) *An agreeable field of enquiry.*] This may, perhaps, to some minds, appear a light expression, as applied to a very grave subject. It is, however, deliberately chosen: and, in all seriousness, I would here express a feeling of regret, in which I am by no means singular, that scholars rarely approach the Scriptures with a view to recreation and enjoyment. As a field of literary labour, as an *arena* for theological controversy, and, I am happy to add, as the inexhaustible store-house of religious truth, the Bible has, indeed, in most ages, been assiduously frequented. But how few possess an intellectual and moral relish, (and the two should never be disjoined) for the beauties of Scripture! In many instances, a religious reverence very sincere, but not very enlightened, induces even those who have received a liberal education to shrink back, as though it were a kind of sacrilege, from an examination of Scripture, with respect to the excellencies of its style and manner. The indisposition of several to this pursuit may not improperly be traced to some defectiveness, either in the kind, or the degree, of their religious training: I speak not here of the unthinking or profane; no man is authorised, or should be expected, to look for recreation in the Scrip-

tures, who has not previously applied, and who does not habitually apply to them, for guidance and instruction; but there are multitudes under the influence of a religious principle, however imperfect, yet undeniably conscientious, who are not fond of the Bible; and this principally from want of proper training. These men have never found devotion pleasurable; to them it is a thing unmixedly awful; they never dream of seeking recreation from it; they go to it as a solemn and rather painful duty, and they get away from it as soon as they conscientiously can. Such men do not, and cannot taste the *beauties* of Scripture; in the study of it, they are too much alarmed to feel at ease; and ease is indispensable to the fair exercise of taste. Dr. Johnson was eminently of this class: and what he writes of the *Paradise Lost*, had reverential awe permitted, he would probably have said of the Bible: — “ Its perusal is a duty, rather than a pleasure. We read Milton for instruction, retire harassed and overburthened, and look elsewhere for recreation: we desert our Master, and seek for companions.” Now, it is certain, that, in religious matters, the training of this great and good man was not of the happiest kind: his own account of it is instructive, and bears particularly on the subject of this note: “ Sunday was a heavy day to me when I was a boy. My mother confined me on that day, and made me read *The Whole Duty of Man*, from a great part of which I could derive no instruction. When, for instance, I had read the chapter on theft, which from my infancy I had been taught was wrong, I was no more convinced that theft was wrong than before: so there was no accession of knowledge. A boy should be introduced to such books, by having his attention directed to the arrangement, to the style, and other excellencies of composition; that the mind being thus engaged in an amusing variety of objects, may not grow weary. — I fell into an inattention to religion, or an indifference about it, in my ninth year.

“ The church at Lichfield in which we had a seat, wanted reparation; so I was to go and find a seat in other churches; and having bad eyes, and being awkward about this, I used to go and read in the fields on Sunday. This habit continued till my fourteenth year; and still I find a great reluctance to go to church.” Boswell’s life of Johnson, vol. i. p. 44. Independently of constitutional disease, morbid melancholy, and unfavourable circumstances in after-life, the facts, here stated as they came from his own lips in familiar conversation, may be sufficient to account for much that was erroneous, and not a little that was defective, in the religion of Dr. Johnson. His earliest and most indelible impressions of pious reading, as well as of public worship, were of an unpleasant kind. Can we wonder, therefore, when we find him repeatedly taking himself to task for neglect of the Scriptures; and perpetually making resolutions on that subject, which he was unable to reduce to practice; when we hear him confess, that he had never read the Bible through; and when we fail to discover a single record of his deriving *pleasure* from the study of that volume? An observation which I have made elsewhere, I will here take the liberty of repeating: “ One great reason why so few people in the world are truly religious, and why, among the truly religious, so many are not happy in their religion, is this, that early religious habits are too commonly associated, not with cheerfulness, but with constraint and gloom.”

This view of things cannot fail to excite painful reflections, but happily, there is a brighter side of the subject: for to those who have been instituted in a better school, and who have made due advances on their early institution, the sacred volume is the most cheerful of companions. It is the character of the happy man, that “ his delight is in the law of the Lord:” not merely, though that be the supreme excellence of Scripture, as spiritually

excellent, but also, as pre-eminently beautiful and sublime. And it may be pronounced with confidence, that if a man's faith be strong, if his religious affections be fervent, if his religious views be bright and cheerful, if his natural taste be good in itself, and properly cultivated, and if his mind have been healthfully exercised in the walks both of profane and sacred letters, that man will infallibly make the book of God's word his chosen pleasure-ground. This note has grown to considerable length: but the subject of it is eminently practical: and the introduction of such a subject, will, I trust, not be esteemed unseasonable, at the opening of a work like the present.

(2) *General opinion that the books of the prophets were written in mere prose.*] Scaliger, (*Animadv. in Chron. Euseb. p. 6.*) and Vitringa, (*Proleg. in Jesaiam p. 8.*) have attributed a kind of oratorical measure to the composition of Isaiah; but they distinctly except against its being, on that account, termed poetry. Herman Van der Hardt, aptly named the Hardouin of Germany, attempted to reduce Joel's elegies, as he called them, to Iambic verse; and, consistently with his hypothesis, he assumed, that the prophets in general wrote in metre. "This," says Bishop Lowth, "is the only exception I meet with to the universality of the contrary opinion." See the *Prelimin. Dissert. to Isaiah*, p. ii. 2d ed. 4to. Lond. 1779; to which edition all future references in this work shall be made.

(3) *Numerous efforts to restore the theory of Hebrew versification.*] Any thing like an historical or critical detail of the attempts made to discover and describe the system of Hebrew versification, would require a volume, rather than a note; and, after all, the intrinsic value of the subject would ill repay the writer or the reader. As, however, this is a matter of some curiosity, a brief sketch in the way of catalogue may not be unacceptable; espe-

cially as the sources of information respecting it have never, with any degree of fulness, been indicated to the English student.

The earliest record concerning the structure of Hebrew poetry is Exodus, xv. 1—21.: from thence we learn, that it was fitted for alternate recitation, with musical accompaniments. Of this alternate recitation there are many subsequent examples in the Old Testament; but, whether the poetry was or was not metrical, Scripture gives no sort of intimation.

Josephus (*Ant. Jud.* ii. 16. § 4., iv. 8. § 44., vii. 12. § 3.) and Philo Judæus (*de Vit. Contempl.* p. 893. edit. Par. 1649.) assert that the Hebrew poetry had metres, resembling those of the classical authors. Origen, (*ap. Hieron. Præf. ad Euseb. Chron.*) Eusebius, (*Præp. Evang.* ii. 3.) S. Jerome, (*Præf. ad Euseb. Chron.*) and S. Isidore, (*Origin.* i. 18.) make similar assertions; in support of which, like their Jewish predecessors, they fail to bring forward any proof. These ancients are ably and satisfactorily refuted by Joseph Scaliger, *Animadv. in Chron. Euseb.* p. 6—8. Nor should it be omitted, that S. Gregory Nyssen (1 *Tract. in Psalm. cap. iv.*) expressly denies the fact of any resemblance between the composition of the Psalms and the classic metres.

Among the moderns, Fr. Vatablus, Andr. Masius, M. V. Reatinus, J. Croius, L. Fabricius, N. Petræus, and Theod. Ebertus attempted to investigate, or to restore, the Hebrew versification. The result, or rather the failure, of their efforts, is compendiously stated by Augustus Pfeiffer, *Dub. Vexat. Cent. III. loc. xlvi. p. 530. seqq.*

In the year 1637, Fr. Gomar published his “*Lyra Davidis: seu Nova hebrææ S. Scripturæ ars poetica, canonibus suis descripta, et exemplis sacris, et Pindari ac Sophoclis parallelis demonstrata.*” This work was hailed with approbation by J. Buxtorf, D. Heinsius, L. De Dieu, Const. L’Empereur, and others; but warmly

opposed by L. Cappel, "Animadv. in Novam Lyram;" by Abr. Calovius "Crit. Sacr." p. 337; by Conr. Danhauer, "Hermeneut. Sacr." p. 344; by Aug. Pfeiffer, "Dub. Vexat." p. 553; and by Salom. Van Till, "De Poes. et Music. Veterum." It was well observed, that, by Gomar's rules, *any* piece of writing might be reduced to *every kind* of metre.

After some interval, followed Marcus Meibomius; who boasted, that to him was *revealed* the long-lost secret of Hebrew versification; and that, through his means, *by divine destiny*, two great discoveries were about to break forth on the world: namely, the science of Hebrew metre; and a more perfect knowledge of the Hebrew tongue, than had been possessed by the Alexandrine translators, and by the whole body of interpreters since their time. His secret, however, he determined not to disclose without an ample pecuniary recompense; and, meeting neither patron nor purchaser at home, he passed over from Belgium into England, in fruitless quest of applause and money. His reasonable proposals were, that when six thousand subscribers (his own words are "sex millia curiosorum hominum") should give in their names, and subscriptions at five pounds sterling for each copy, he would go to press. He forwarded addresses on the subject, to the different sovereigns of Europe; and published three specimens of his work; the first in 1678, the last in 1698: but the mass of his important secret he carried to the grave. Posterity may contentedly endure the deprivation: the absurdity of his specimens, we are told by competent witnesses, was equalled only by their arrogance, and by the reproaches which he dared to fling upon the Sacred Text. He was severely chastised by J. H. Maius, B. H. Gebhardi, and J. J. Zentgravius.

The system of Van der Hardt nearly resembled that of Meibomius. His "First three Elegies of Joel" were published at Helmstadt, 1706. He went so far as to affirm, not merely that Hebrew poetry is metrical, but, that the

Iambics of classical poetry were borrowed from the Hebrews; while, with an amusing versatility of paradox, he elsewhere taught, that Greek was the primitive language.

Gomar had insisted both on rhymes and metre. Le Clerc, rejecting metre, espoused the scheme of *ὁμοιοτελευτα*, or rhyming poetry; according to Bishop Lowth, the most absurd and untenable of any proposed: See Le Clerc “Comm. in Prophet.” p. 621—630. Amst. 1731: also Biblioth. Univer. Amst. 1688. He was supported by M. Fourmont, “Mem. de l’Academ. des Inscr.” tom. vi. The same, or like opinions, were also adopted by Sig. Garofalo, in a treatise published at Rome, 4to. 1707. Garofalo was opposed by Barnabas Schachius, otherwise Raphael Rabbenius; a Jew, according to the “Acta Eruditorum,” a Christian, according to Wolff. The system of Le Clerc, was further opposed by Dom. Calmet, “Diss. de Poes. Heb. ;” by M. Dacier, Preface to his edition of Horace, 1709; by Masclef, Gram. Hebr. edit. 1731; and by Mr. Arthur Bedford, in his “Temple Music:” also by Guarini, P. Simon, M. Du Pin, M. Heumann, and M. L’Abbe Fleuri; all of whom reject both rhyme and metre.

In this country, the metrical system of the learned Bishop Hare naturally attracted more attention than any of the preceding: it did not, however, satisfy the public mind. We learn, from George Psalmanazar’s Memoirs, that his lordship printed but five hundred copies of his Hebrew Psalter; one half of which he presented to his learned friends, at home and abroad; the remaining copies sold but slackly, and the work has never been separately republished.* The Bishop’s metrical system was overthrown by Bishop Lowth: repeated efforts were made for its re-edification by Dr. Thomas Edwards; whose attacks on Lowth were both peevish and disrespectful. The Harian system, and the defences of it, will be little known to posterity, but from

* It is given, with several works of a like nature, in the 31st volume of the Thesaurus of Ugolini.

Bishop Lowth's "Shorter Confutation," annexed to his *Prælections on Hebrew Poetry*.

The Larger and Shorter Confutations of Bishop Lowth abundantly satisfied the learned public in general, that all efforts to discover the metre of Hebrew poetry must be fruitless. Some few writers, however, persevered in such attempts; nor have continental scholars given over the pursuit, even at the present day. Four authors, in particular, may be mentioned:—1. Conrad. Gottl. Anton, in his "Conjectures respecting the Ancient Metre of the Hebrews," Leipz. 4to. 1770; in his "Vindication" of those "Conjectures," against the animadversions of Professors Bauer and Schmidt, Leipz. 8vo. 1771, and 1772; in his "Specimen of the Psalms reduced to Metre, &c." Viteberg, 8vo. and in his edition of "Solomon's Song," Leipz. 8vo. 1800. 2. Sir William Jones, in his "Poëseos Asiaticæ Comment." Oxon. 1774. 3. E. J. Greve, in his "Last Chapters of the Book of Job, with a Treatise annexed respecting Hebrew Metres, &c." Davent. 1788; and in his "Metrical Edition of the Prophets Nahum and Habacuc," Amst. 1793. 4. Jo. Joachim Bellermann, in his "Treatise on Hebrew Metres," Berlin, 8vo. 1813. Sir William Jones and Greve aimed at the fabrication of an art of Hebrew poetry, from the Arabic, and other cognate oriental dialects; Anton and Bellermann resolved Hebrew metre into a system of accents. Herder, on the other hand, and De Wette, the former in his "Epistles on the Study of Theology," and his "Treatise on the Genius of Hebrew Poetry,"—the latter, in the *prolegomena* to his "Commentary on the Psalms," Heidelberg, 1811, have, after Professor Michaëlis, adopted and illustrated the principles of Bishop Lowth.

This catalogue, which might readily be extended, includes the more considerable writers, and works, on this obscure subject. In drawing it up, much aid has been de-

rived from the *prolegomena* to Bishop Hare's edition of the Psalms; from Buddeus' "Hist. Eccl. Vet. Testament." part ii. p. 291—297; from Weisius's Account of Bishop Hare's Metrical System; and from the additional notes to the *Prælectiones* of Bishop Lowth, in Rosenmüller's edition of that work, published at Leipzig in 1815. Besides the "Notæ et Epimetra" of Sir J. D. Michaëlis, this edition contains large annotations by Rosenmüller himself, together with the above noticed dissertation of Weisius, and another dissertation by C. F. Richter, on the age of Job. From thence, as the latest and the fullest edition of the "*Prælectiones*," I shall make my citations.

On the subject of this note, further information may be had from Carpzov, "Intr. ad Libr. Can. Bibl. Vet. Test." par. ii. c. i. p. 1—29. He gives a copious list of ancient and modern writers on Hebrew poetry.

(4) *Two or three rabbinical dissertations.*] I allude particularly to the extracts from Abarbanel, and Rabbi Asarias, given by the younger Buxtorf, in the "Mantissa Dissertationum," annexed to his edition of the book *COSRI*. The latter of these dissertations may be considered the technical basis of Bishop Lowth's System of Hebrew Poetry. There is also another short, but very important treatise, which the Bishop does not appear to have known; at least, he makes no mention of it, either in his *Prælectiones*, or in his Preliminary Dissertation to Isaiah; nor have I seen it cited by any writer on the subject of Hebrew poetry. I mean the sixth treatise in the first volume of Schoettgen's "*Horæ Hebræicæ*," p. 1249—1263. Under the title of "*Exergasia Sacra*," this learned writer, ably, distinctly, and, for the most part, accurately, lays down that very doctrine of parallelism, which it remained for Bishop Lowth to improve, to elucidate, and to invest with all the graces of attractive composition. Schoettgen exhibits ten varieties of parallelism, in ten canons; each canon

is supported by three clear examples; and the canons thus established, are applied to the interpretation of perplexed and obscure passages of Scripture. The whole discussion affords a good model for the conduct of biblical enquiries; in fact, Schoettgen seems to have apprehended, more distinctly than most of our later critics, the *interpretative* value of the parallelism. See especially his seventh dissertation; in which he applies the doctrine of *Exxergasia*, as he calls it, to the elucidation of Genesis, xlix. 10.

(5) BISHOP LOWTH.] If it be questioned, that the Prælections and Isaiah of this eminent prelate gave rise to a new era in sacred literature, let the present sedate and intelligent agreement of the first biblical scholars on the subject of Hebrew poetry, be contrasted with that obscurity and unsettlement, which, during the seventeenth and the earlier part of the eighteenth century, perplexed the learned world on the same subject; and then, let it be remembered, that, at home and abroad, Bishop Lowth is almost universally appealed to, as the ultimate and classical authority in these matters.

(6) *The regularly alphabetical commencement of lines.*] On the nature of the Hebrew acrostic, see Bishop Lowth, Præl. iii. p. 29. Prelim. Dissert. p. iv—vi. The alphabetical poems are, Psalms xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. 10—31. Lament. i. ii. iii. iv.

(7) *The paragogic particles.*] See Bishop Lowth, Præl. iii. p. 30—32. with Michaëlis's note, p. 430—432. It is remarkable, that, in the Preliminary Dissertation to Isaiah, no mention is made of these particles; whence may safely be inferred, how little stress the Bishop was disposed to lay on them, as characteristics of Hebrew Poetry: for, in that Dissertation, he gave his last, his fullest, and his most mature views of the subject.

(8) *The rhyming termination of lines.*] See Lowth; *Metr. Har. Brev. Conf.* p. 407. — Weisius; *Har. Syst. Metr.* p. 707. — and Hare; *Proleg. to Psalms*, pp. 3. 8. 9. 10. 39.

(9.) *Strong reasons for believing that the Hebrew poets never used metre.*] It is here my duty to dissent from Bishop Lowth; this duty cannot be other than a painful one; it is like resisting a benefactor. On this, and any future occasion, where I may be obliged to express a different opinion from this great man, I hope never to lose sight of the conviction, that, if HE had not written on Hebrew poetry, the literary world must, probably, at this day, have been altogether in the dark upon the subject.

On the question of Hebrew metre, Bishop Lowth is an unwilling writer. He terms it difficult, and exceedingly obscure; he owns, that he would gladly have avoided the discussion, could he have done so consistently with the design of his Lectures; he professes, that he will make the attempt with brevity and caution; and that, feeling himself embarked on an ocean dishonoured by the shipwreck of many eminent persons, he will only presume to coast along the shore.* Under such impressions, it is not extraordinary that he should speak with more than common hesitation. He begins by asserting, that certain of the Hebrew writings are not only animated with the true poetic spirit, but, in some degree, couched in poetic numbers †; yet, he allows, that the quantity, the rhythm, or modulation of Hebrew poetry, not only is unknown, but admits of no investigation by human art or industry ‡; he states, after Abarbanel, that the Jews themselves disclaim the very memory of metrical composition §; he acknowledges, that the artificial conformation of the sentences, is the sole apparent indication of metre in these poems ||; he barely maintains the *credibility*

* Præl. iii. p. 28.

† Ibid. p. 29.

‡ Ibid. p. 34.

§ Præl. xviii. p. 194.

|| Ibid. p. 197.

of attention having been paid to numbers or feet in their compositions; and, at the same time, he confesses the utter impossibility of determining, whether Hebrew poetry was modulated by the ear alone, or according to any definite and settled rules of prosody*: language, in all its parts, indicative of much embarrassment; admissions, which, fairly put together, amount to a virtual surrender of the point that he labours to maintain.

The occasion of the Bishop's embarrassment may be not improbably assigned. As Professor of poetry, it was his duty to deliver Prælections on poetry, properly so called; now his classical habits and predilections would naturally lead him to consider metre of some kind indispensable to poetry; while, at the same time, the disgraceful failure of all previous attempts to discover metre in the parts of Scripture accounted poetical, rendered him avowedly cautious, lest, in his own person, he might add one to the number of discomfited adventurers. From this mixture of prejudice and apprehension, I am inclined to account for the hesitancy, and, we might almost say, the self-contradiction, of his language. He might better have boldly stated, that the technicism of Hebrew poetry, though altogether different from the prosodical technicism of the classics, abundantly distinguishes the composition from simple prose; while the ardour and elevation with which that technicism is frequently accompanied, entitles many Hebrew compositions to rank with poetry of the highest class. He might thus, instead of "coasting along the shore," have at once landed in the country, and explored it.

But it is proper to examine Bishop Lowth's only argument for the existence, in Hebrew poetry, of metre, or rhythmical composition. After describing the alphabetical poems, his Lordship thus proceeds: "In the first place, " we may safely conclude, that the poems *perfectly* alphabetical consist of verses properly so called; of verses

* Præl. xix. p. 225.

“ regulated by some observation of harmony or cadence,
 “ of measure, numbers, or rhythm. For it is not at all
 “ probable, in the nature of the thing, or from examples
 “ of the like kind in other languages, that a portion of
 “ mere prose, in which numbers and harmony are totally
 “ disregarded, should be laid out according to a scale
 “ of division, which carries with it such evident marks of
 “ study and labour; of art in the contrivance, and exact-
 “ ness in the execution.” — Prelim. Dissert. to Isaiah,
 p. vii. This argument is then analogically extended to
 the poems *imperfectly* alphabetical; and further, in like
 manner, to those compositions which, though *not* alpha-
 betical, have, in all other respects, the same characteristic
 features with those that are alphabetical. The fairness
 of the analogical reasoning employed in this case cannot
 properly be questioned: that is, if the argument be cogent
 respecting the alphabetical poems, we must needs allow
 its cogency respecting the non-alphabetical; but what I
 mainly doubt, is, the validity of the argument in the first
 instance; and, if it fail there, it must fail altogether. Let
 us then consider, whether there be not, in the terms em-
 ployed, a kind of *ignoratio elenchi*.

“ It is not at all probable,” the Bishop says, “ that a
 “ portion of mere prose, in which numbers and harmony
 “ are totally disregarded, should be laid out according
 “ to a scale of division that carries with it such evident
 “ marks of study and labour: of art in the contrivance,
 “ and exactness in the execution.” Now is there not, in
 these words, a departure, unintentional I am sure, but
 still a departure, from the real state of the case? For, do
 the opponents of a strictly metrical system assert, that the
 Psalms, for instance, are “ mere prose”? And, while
 they reject poetical numbers, do they also maintain, that
 “ harmony is totally disregarded?” *If* they do not thus
 assert, and thus maintain, his lordship’s argument falls to
 the ground; and *that* they do not so assert, and so main-
 tain, is probable, on a two-fold account: first, because that

very "scale of division," and that "studious, elaborate, artificial, and exact contrivance and execution," to which his Lordship refers, and which, on all hands, are admitted, are, in themselves, sufficient to take the composition out of the sphere of prose, and place it in the sphere of poetry; and, secondly, because the rejection of poetical numbers, properly so called, by no means implies the assertion, that "harmony is totally disregarded."

But I am willing to meet the Bishop's argument on broader ground: I am ready to enquire, whether the phenomena do not, not only authorise, but powerfully suggest, and I could almost say compel, a course of reasoning diametrically the reverse of that employed by his lordship; whether, to come directly to the point, a highly artificial, and, in all books except the Scripture, unparalleled species of regular, pointed, sententious, and elaborate construction, does not furnish a strong argument against the probable co-existence of metre? It is certain, that, throughout the works and word of God we do not commonly observe a *redundancy of means*; and we are assured, that the peculiar and unquestionable artifices of what is called Hebrew poetry, abundantly distinguish it from ordinary prose; while we may learn, both from our own feelings and from the testimony of all competent judges, that these artifices, in combination with the excellence of the subject-matter, have, in numerous instances, the effect of giving to the composition all that commanding and delightful interest which attaches to poetry of the noblest kind. This is all undeniable *fact*: why then have recourse to the *hypothesis*, (for it can be no more; proof is out of possibility) of an *additional* artifice? This would seem, in contradiction to all known analogy, a gratuitous waste of means; and till some undeniable, and, as matters stand at present, inconceivable *necessity* be produced for its adoption, the inference must lie decidedly against it. But I will go further: such additional artifice not only seems to have been unnecessary; it may be reasonably argued, that it would have been positively injurious;

that its tendency must have been, to counteract the peculiar and distinguishing excellence of Hebrew poetry; namely, its transfusibility, by mere literal translation, into all languages; an excellence, not only unattainable in classical poetry, but prevented by classical metre. Classical poetry is the poetry of one language and of one people: the words are, I will not say *chosen*, (though this be sometimes the case) but *arranged*, with a view, not primarily to the sense, but to the sound; in literal translation, therefore, especially if the order of the original words be preserved, not only the melody is lost, but the sense is irreparably injured. Hebrew poetry, on the contrary, is universal poetry; the poetry of all languages, and of all peoples: the collocation of the words, (whatever may have been the sound, for of this we are quite ignorant) is primarily directed to secure the best possible announcement and discrimination of the sense: let, then, a translator only be literal, and, so far as the genius of his language will admit, let him preserve the original order of the words*, and he will infallibly put the reader in possession of all, or nearly all, that the Hebrew text can give to the best Hebrew scholar of the present day. Now, had there been originally metre, the case, it is presumed, could hardly have been such; somewhat must have been sacrificed to the importunities of metrical necessity; the sense could not have invariably predominated over the sound; and the poetry could not have been, as it unquestionably and emphatically is, a poetry, not of sounds, or of words, but of things. Let not this last assertion, however, be misinterpreted: I would be understood merely to assert that sound, and words in subordination to sound, do not

* On the advantage of literal translation, and of preserving the original order of the words, something additional will be found towards the close of Section IV. and in note (5) upon that Section: but, in the first instance, reference should be made to Bishop Lowth's "Preliminary Dissertation," p. xxxv—xxxvii.

in Hebrew, as in classical poetry, enter into the essence of the thing: but it is happily undeniable, that the words of the poetical Scriptures are exquisitely fitted to convey the sense; and it is highly probable, that, in the life-time of the language, the sounds were sufficiently harmonious: when I say sufficiently harmonious, I mean so harmonious, as to render the poetry grateful to the ear in recitation, and suitable to musical accompaniment; for which purposes, the cadence of well-modulated prose would fully answer; a fact, which will not be controverted by any person with a moderately good ear, that has ever heard a chapter of Isaiah skilfully read from our authorised translation; that has ever listened to one of KENT'S anthems well performed, or to a song from the *Messiah* of HANDEL.

If the reasoning of this note be satisfactory to the reader, it may throw some additional light on the poetry of the Old Testament: it may also serve to establish, that if all other requisites be there, the mere absence of poetical numbers, cannot defeat the claim of any passage in the New Testament, so qualified, to rank with the poetical portions of the Old.

(10) *Compositions undeniably poetical, which do not rise above the ordinary tone of just and clear conceptions, calmly, yet pointedly delivered.*] “There are passages,” says Bishop Lowth, “and those not inelegant, which possess little more of the characteristics of poetry than the versification” (which must go for nothing, as it is *admitted* to be *undiscoverable*) “and that terseness and adaptation of the sentences, which constitutes so important a part, even of the harmony of verse. This is manifest in most of the didactic Psalms, as well as in some others, the matter, order, diction, and thoughts of which, are clearly historical; but the conformation of the sentences wholly poetical.” Lect. iv. Dr. Gregory's *Translat.* vol. i. p. 99. Now, if the same terseness, the same adaptation, the same conformation of the sentences be plainly and obviously

apparent in many passages of the New Testament, in what respect can such passages be justly said to differ from the didactic and historical poetry of the Old ?

(11) *Parallelism.*] A brief description of the poetical parallelism is given, after Lowth and Herder, in Dr. Gerard's "Institutes of Biblical Criticism:" Part i. ch. v. sect. 1. A more satisfactory compend may be found in the "Hermeneutica Sacra" of Professor Bauer, p. 168—174; a work, which, on account of its daring and licentious scepticism, is wholly unfit for the commencing student, and should be read with caution even by the proficient. It is to be regretted, that the writings of this foreigner, have been recommended to the academical youth of *our* country, without a single note of reprehension, from one of our most distinguished professorial chairs. A far better analysis of the parallelism than either of those just mentioned, is inserted in Mr. Horne's useful "Introduction to the Critical Study and Knowledge of the Holy Scriptures." vol. i. p. 318—324. His first example is St. Luke i. 52, 53. "This parallelism of members of sentences," he, however, immediately adds, "does not occur very frequently in the New Testament." Though I hope to shew cause, why, in future editions, the word "NOT" should be expunged from Mr. Horne's text, I am not sorry to meet even this partial admission, in a compilation which deserves, and which probably will attain, much popularity as an elementary treatise.

SECTION II.

I NOW proceed to illustrate more particularly the poetical parallelism; which I shall do in the words, and chiefly by the examples, of Bishop Lowth; derived from his Nineteenth Prælection, and from his Preliminary Dissertation to Isaiah.

In Hebrew poetry, there is a certain correspondence of the verses one with another; a certain relation, also, between the composition of the verses, and the composition of the sentences; the formation of the former, depending principally upon the distribution of the latter; so that, generally, periods coincide with stanzas, members with verses, and pauses of the one, with pauses of the other. This correspondence is called parallelism: when a proposition is delivered, and a second is drawn under it, equivalent to, or contrasted with it, in sense, or similar to it, in the form of grammatical construction, these are called parallel lines; and the words or phrases answering one to another in the corresponding lines, parallel terms.

The poetical parallelism has much variety, and many gradations: it is sometimes more accurate and manifest, sometimes more vague and obscure: it may, however, be generally distributed into three kinds; parallels synonymous; parallels antithetic; and parallels synthetic, or constructive.

Parallel lines synonymous are those which correspond one to another, by expressing the same sense in different, but equivalent terms; when a proposition is delivered, and immediately repeated, in the whole, or in part, the expression being varied, but the sense entirely, or nearly the same; for example :

Seek ye Jehovah, while he may be found;
 Call ye upon him, while he is near:
 Let the wicked forsake his way;
 And the unrighteous man his thoughts:
 And let him return unto Jehovah, and he will compassionate him;
 And unto our God, for he aboundeth in forgiveness.

Isaiah, lv. 6, 7.

O Jehovah, in thy strength the king shall rejoice;
 And in thy salvation, how greatly shall he exult!
 The desire of his heart thou hast granted him;
 And the request of his lips thou hast not denied.

Psalms, lxxi. 1, 2.

Honour Jehovah with thy riches;
 And with the first-fruits of all thine increase.

Proverbs, iii 9.

Blessed is the man that feareth Jehovah;
 That greatly rejoiceth in his commandments.

Psalms, cxii. 1.

Parallel lines antithetic are, when two lines correspond with one another, by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly, the degrees of antithesis are various; from an exact

contra-position of word to word, singulars to singulars, plurals to plurals, &c., through the whole sentence, down to a general disparity, with something of a contrariety, in the two propositions ; for example : —

Faithful are the wounds of a friend ;
But deceitful are the kisses of an enemy.

Proverbs, xxvii. 6.

A wise son rejoiceth a father ;
But a foolish son is the grief of his mother.

Prov. x. 1. (1)

The memory of the just is a blessing ;
But the name of the wicked shall rot.

Prov. x. 7.

Many seek the face of the prince ;
But the determination concerning a man is from Jehovah.

Prov. xxix. 26.

These in chariots, and those in horses ;
But we in the name of Jehovah our God, will be strong :
They are bowed down and fallen ;
But we are risen, and maintain ourselves firm.

Psalms xx. 7, 8.

Parallel lines constructive are, when the parallelism consists only in the similar form of construction ; in which, word does not answer to word, and sentence to sentence, as equivalent or opposite ; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constituent parts ; such as, noun answering to noun, verb to verb, interrogative to interrogative. To this de-

scription of parallelism may be referred all such as do not come within the two former classes. The variety of this form is accordingly very great. Sometimes the parallelism is more, sometimes less exact: sometimes hardly at all apparent. The following examples will suffice:—

Praise ye Jehovah, ye of the earth;
 Ye sea-monsters, and all deeps:
 Fire and hail, snow and vapour;
 Stormy wind, executing his command:
 Mountains, and all hills;
 Fruit-trees, and all cedars:
 Wild beasts, and all cattle;
 Reptiles, and birds of wing:
 Kings of the earth, and all peoples;
 Princes, and all judges of the earth:
 Youths, and also virgins;
 Old men, together with the children:
 Let them praise the name of Jehovah;
 For his name alone is exalted;
 His majesty, above earth and heaven.

Psalm cxlvi. 7—13.

The law of Jehovah is perfect, converting the soul;
 The testimony of Jehovah is sure, making wise the simple;
 The precepts of Jehovah are right, rejoicing the heart;
 The commandment of Jehovah is clear, enlightening the
 eyes;
 The fear of Jehovah is pure, enduring for ever;
 The judgments of Jehovah are truth, they are altogether
 righteous:
 More desirable than gold, and than much fine gold;
 And sweeter than honey, and the dropping of honey-
 combs.

Psalm xix. 7—10.

Respecting the three species of parallelism, it

should be observed, that, separately, each kind admits many subordinate varieties; and that, in combinations of verses, the several kinds are perpetually intermingled; circumstances, which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought. A few subordinate varieties are added; the exemplifications of which are taken chiefly from Bishop Lowth.

Sometimes the lines are bi-membral; that is, they consist, each of double members, or two propositions; for example:—

Bow thy heavens, O Jehovah, and descend;
 Touch the mountains, and they shall smoke:
 Dart forth thy lightning, and scatter them;
 Shoot out thine arrows, and destroy them.

Psalms cxliv. 5, 6.

And they shall build houses, and shall inhabit them;
 And they shall plant vineyards, and shall eat the fruit
 thereof:
 They shall not build, and another inhabit;
 They shall not plant, and another eat.

Isaiah, lxxv. 21, 22.

Parallels are sometimes formed by a repetition of part of the first sentence:—

My voice is unto God, and I cry aloud:
 My voice unto God, and he will hearken unto me:
 I will remember the works of Jehovah;
 Yea, I will remember thy wonders of old:—
 The waters saw thee, O God;
 The waters saw thee; they were seized with anguish.

Psalms lxxvii. 1, 2. 16.

Sometimes, in the latter line, a part is to be supplied from the former, to complete the sentence : —

The mighty dead tremble from beneath ;
The waters, and they that dwell therein.

Job, xxvi. 5.

There are parallel triplets ; where three lines correspond together, and form a kind of stanza ; of which, however, only two lines are commonly synonymous : —

The wicked shall see it, and it shall grieve him ;
He shall gnash with his teeth, and pine away ;
The desire of the wicked shall perish.

Psalm cxii. 10.

That day, let it become darkness ;
Let not God from above enquire after it ;
Nor let the flowing light radiate upon it.

Job, iii. 4.

There are parallels consisting of four lines ; two distichs being so connected together by the sound and the construction, as to make one stanza : —

Be not moved with indignation against the evil doers ;
Nor with zeal, against the workers of iniquity :
For, like the grass, they shall soon be cut off ;
And like the green herb, they shall wither.

Psalm xxxvii. 1, 2.

The ox knoweth his owner ;
And the ass the crib of his lord :
But Israel doth not know :
My people doth not consider.

Isaiah, i. 3.

In stanzas of four lines, sometimes the parallel lines answer to one another alternately ; the first, to the third ; and the second, to the fourth : —

As the heavens are high above the earth ;
 So high is his goodness over them that fear him :
 As remote as the east is from the west ;
 So far hath he removed from us our transgressions.
Psalm ciii. 11, 12.

And ye said, Nay, but on horses will we flee ;
 Therefore shall ye be put to flight :
 And on swift coursers will we ride ;
 Therefore shall they be swift that pursue you.
Isaiah, xxx. 16.

Sometimes, in the alternate quatrain, by a peculiar artifice of construction, the third line forms a continuous sense with the first, and the fourth with the second. Of this variety, a striking example occurs in Bishop Lowth's nineteenth prælection: its distinguishing feature, however, is not there sufficiently noted: more justice has been done to the passage by Mr. Parkhurst (*Heb. Lexicon, Voce פָּרַע*) whose translation follows: —

I will make mine arrows drunk with blood ;
 And my sword shall devour flesh :
 With the blood of the slain and the captive ;
 From the hairy head of the enemy.
Deut. xxxii. 42.

That is, reducing the stanza to a simple quatrain :

I will make mine arrows drunk with blood ;
 With the blood of the slain and the captive :

And my sword shall devour flesh ;
From the hairy head of the enemy.

Again,

From without, the sword shall destroy ;
And in the inmost apartments terror ;
Both the young man and the virgin ;
The suckling, with the man of gray hairs.

Deut. xxxii. 25.

The youths and virgins, led out of doors by the vigour and buoyancy natural at their time of life, fall victims to the sword in the streets of the city : while infancy and old age, confined by helplessness and decrepitude to the inner chambers of the house, perish there by fear, before the sword can reach them.

Mr. Green, in his “ Poetical parts of the New Testament,” observes that there is a similar hyperbaton in Isaiah, xxxiv. 6. And my learned friend, Dr. Hales, reduces to a similar form, that remarkable prophecy, Genes. xlix. 10 :

The sceptre shall not depart from Judah ;
Nor a scribe of his offspring :
Until Shiloh shall come ;
And [until] to him a congregation of peoples.

That is, according to Dr. Hales, the sceptre, or civil government, shall not depart, till the coming or birth of Shiloh ; and the scribe, or expounder of the law, intimating ecclesiastical regimen, shall not depart, or cease, until there shall be formed a congregation of peoples, a church of Christian wor-

shippers, from various nations ; the former branch of this prophecy was fulfilled, when Augustus made his enrolment preparatory to the census throughout Judea and Galilee ; thereby degrading Judea to a Roman province : the latter branch was fulfilled, at the sacking of Jerusalem by Titus ; when the temple was destroyed, and the Jewish ritual abolished.

Some periods, also, may be considered as forming stanzas of five lines ; in which the odd line or member usually either comes in between two distichs ; or, after two distichs, makes a full close : —

Who is wise, and will understand these things ?
Prudent, and will know them ?

For right are the ways of Jehovah ;
And the just shall walk in them ;
And the disobedient shall fall therein.

Hosea, xiv. 9.

Who establisheth the word of his servant ;
And accomplisheth the counsel of his messenger ;
Who sayeth to Jerusalem, Thou shalt be inhabited ;
And to the cities of Judah, Ye shall be built ;
And her desolate places I will restore.

Isaiah, xliv. 26.

The five-lined stanza sometimes consists of an alternate quatrain, with a fifth line annexed ; thus : —

Who is there among you that feareth Jehovah ?
Let him hearken unto the voice of his servant :
That walketh in darkness, and hath no light ?

Let him trust in the name of Jehovah ;
 And rest himself on the support of his God.

Isaiah, l. 10.

These are the chief varieties of parallelism, and of combinations of lines, or stanzas, noticed by Bishop Lowth ; for a few others, the reader is referred to his Lordship's nineteenth prælection, and to his preliminary dissertation. Some varieties also, that have escaped his observation, as well as that of other writers on the subject, shall be exemplified in a future section : but, in the first place, attention is demanded to what appears no trifling error, in the Bishop's nomenclature, and definition, of the first kind of parallelism : this will be the subject of the next section.

NOTE ON SECTION II.

(1) *Proverbs*, x. i.]—Glass, *Philol. Sacr.* p. 1228. (395. ed. Bauer.) says, that in each member of this verse, both *father* and *mother* are to be understood ; though, in the first member, the father only, and, in the second member, only the mother is mentioned. Bishop Lowth more justly states, that “ the terms father and mother, are, as the logicians “ say, relatively opposite.” *Prel. Diss.* p. xix. The truth is, that, on Glass's plan, the force and beauty of the passage would be lost. It is to be understood thus : A wise son rejoiceth even a father ; whose demands are high, and whose affections are commonly of the sterner cast : but a foolish son is sorrow even to his mother ; whose tender-

ness would be less ready to perceive his defects; and, when perceived, more apt to extenuate them. The appropriate term *his*, wanting in the case of the father, is added in that of the mother; probably to heighten the pathos. A passage of Seneca may help to illustrate this distinction. “Non vides, quanto aliter patres, aliter matres indulgeant? Illi excitari jubent liberos ad studia obeunda mature, feriatis quoque diebus non patiuntur esse otiosos, et sudorem illis, et interdum lacrymas excutiunt: at matres fovere in sinu, continere in umbra volunt, nunquam flere, nunquam tristari, nunquam laborare.” De Provid. cap. ii. tom. i. p. 306. ed. Elzev. 1672.

SECTION III.

BISHOP LOWTH, in the eleventh page of his Preliminary Dissertation, has the following words: “ First, of parallel lines synonymous : that is, which “ correspond one to another, by expressing the “ same sense in different, but *equivalent* terms.” Now, I must confess, it appears to me questionable whether there be any, and very certain that there are not many, parallelisms in Scripture, *strictly synonymous* ; not many, perhaps not one, consecutive pair of lines, in which “ the *same* sense” is expressed “ in *different*, but *equivalent* terms.” On this point, indeed, the excellent author of the dissertation himself seems to have felt some misgivings : for, to the definition just cited, though in itself complete, and (assuming the subject-matter to be true) very clearly, adequately, and neatly expressed, his Lordship annexed a supplemental elucidation. Conscious, it would seem, that his definition did not accurately correspond with the phenomena, he had recourse to guards and limitations ; and, it so happens, that those guards and limitations are at variance with, and destructive of, the original definition. The whole passage stands as follows : “ Parallel lines synonymous ; that is, “ which correspond one to another, by expressing “ the same sense, in different, but equivalent “ terms ; when a proposition is delivered, and is

“ immediately repeated, in the whole, *or in part*,
“ the expression being varied, but the sense entirely
“ *or nearly*, the same.” (1) That is, (if we assume
the definition to agree, as it ought to agree, with
its further explanation, and their correspondent
terms to be mutually convertible) a part may be
equivalent to the whole; and the same sense, may
be not the same sense, but only an approximation
to the same sense. The truth is, the Bishop’s ex-
planation should have led him to re-examine his
definition; to compare that definition with a suffi-
cient number of scripture parallelisms from whence
to form a safe induction; or, at least, to try it
closely by the test of his own examples: had his
Lordship taken these steps, he might probably have
seen cause to cast about for a nomenclature and a
definition, more accordant with the real state of the
case.

The fact appears to be, that, (with the exception
of those rare instances, where, for the sake of em-
phasis, not only the *same sense* is repeated, but the
same words) in the parallelisms commonly termed
synonymous, the second, or responsive clause in-
variably diversifies the preceding clause; and ge-
nerally so as to rise above it, forming a sort of
climax in the sense. This last variety has been
noticed and exemplified by Archbishop Newcome,
in his Preface to Ezekiel (2): but that learned
Prelate would seem by no means to have suspected
its frequent occurrence, much less its general pre-

valence, in that class of parallelisms usually styled synonymous.

Within a brief compass, this point cannot probably be more fairly brought to issue, than by examining Bishop Lowth's own examples, of what he terms parallel lines synonymous; to the critical student, I may venture to promise both information and satisfaction, if he will institute this inquiry for himself; while, partly for his sake, but more especially for that of general readers, I shall produce, and observe upon, two of those examples, couched in the very language of the Bishop's own exact and elegant translation :

O Jehovah, in thy strength the king shall rejoice;
 And in thy salvation, how greatly shall he exult:
 The desire of his heart, thou hast granted him;
 And the request of his lips, thou hast not denied.

Psalm xxi. 12.

The gradation of member above member, and line above line, in each couplet of this stanza, is undeniable: "salvation" is an advance upon "strength;" and "how greatly shall he exult," an advance upon "he shall rejoice:" again, "the request of the lips," is something beyond "the desire of the heart," — it is desire brought into act. The gradation in the last members of the last two lines, may not be equally obvious; but it is by no means less certain: "thou hast granted; — thou hast not denied:" the negative form is here much stronger than the positive; for it is a received canon of biblical philology, that verbs of negation, or, what amounts to the same

thing, adverbs of negation prefixed to verbs, have, in such cases, the force of expressing the opposite affirmative with peculiar emphasis : — for example ; “ the Lord *will not hold him guiltless*, who taketh his name in vain :” that is, WILL ASSUREDLY HOLD HIM GUILTY. Exod. xx. 7. Again :

And he blesseth them, and they multiply greatly ;

And their cattle *he doth not diminish* :

Psalm cvii. 38.

that is, he EXCEEDINGLY INCREASETH. See Glass. Philol. Sacr. pp. 801. 988. or in Dathe's Edition, pp. 231, 411. On this principle, in the above passage of the twenty-first Psalm, *thou hast not denied*, means, thou hast ASSUREDLY OR ABUNDANTLY GRANTED.

Seek ye Jehovah, while he may be found ;

Call ye upon him, while he is near :

Let the wicked forsake his way ;

And the unrighteous man his thoughts :

And let him return to Jehovah, and he will compassion-
ate him ;

And unto our God, for he aboundeth in forgiveness.

Isaiah, lv. 6, 7.

In the first line, men are invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he *may be found* ; in the second line, having found Jehovah, they are encouraged to call upon him, by the assurance that he IS NEAR. In the third line, the wicked, the positive, and presumptuous sinner, is warned to forsake *his way*, his habitual course of iniquity ; in the fourth line, the unrighteous, the negatively wicked, is called to

renounce *the very thought of sinning*. While, in the last line, the appropriative and encouraging title OUR GOD, is substituted for the awful name of JEHOVAH; and simple *compassion* is heightened into *overflowing mercy and forgiveness*.

More might be added; but it is enough to say, that all Bishop Lowth's examples of what he calls the *Synonymous Parallelisms*, might be examined in like manner, and with like success. And if, in any instance, the sense may, at the first view, appear to stand still, a nearer inspection will not fail to disclose some distinction of meaning; and, in the great majority of cases, an unquestionable climax.

On the whole, therefore, it would appear, that Bishop Lowth's definition of this species of parallelism ought to be corrected; and, that the *name* also, should, at least, not be at *variance* with the *thing*. The term *Progressive Parallelism* would apply in all cases where there is a *climax* in the sense: but it may be preferable to use a term that will include other varieties: the *anti-climax* occasionally occurs, and with powerful effect; sometimes there is an ascent from *species* to *genus*, for the purpose of generalisation; sometimes a descent from *genus* to *species*, for the purpose of particularisation: with these, and other varieties in view, if I might venture to suggest a name, it should be the COGNATE PARALLELISM; in all such cases, there is close relationship, though by no means absolute identity.

This is no idle disquisition about *words* (3): if *things* were not intimately concerned, it should

assuredly be spared. But it is no trifling object to rescue the language of Scripture from the imputation of gross tautology; an imputation which could not easily be repelled, if the Sacred Volume were admitted to abound in consecutive pairs of lines *strictly synonymous*.* But another, and not less important consideration remains. It can, I apprehend, be satisfactorily shown, that a great object of the duality of members in Hebrew poetry, accompanied by a distinction, and, commonly, either a progress or antithesis, in the sense of related terms, clauses, and periods, is, to make inexhaustible provision for marking, with the nicest philosophical precision, the moral differences and relations of things. The *Antithetic Parallelism* serves to mark the broad distinctions between truth and falsehood, and good and evil: the *Cognate Parallelism* discharges the more difficult and more critical function, of discriminating between different degrees of truth and good on the one hand, of falsehood and of evil on the other. And it is probable, that full justice will not be done to the language, either of the Old Testament, or of the New, till interpreters qualified in all respects, and gifted alike with sagaciousness and sobriety of mind, shall accurately investigate these nice distinctions. One

* The imputation is not new; and the defence has been long since *almost* anticipated: "Nothing is thought more impertinent in Scripture than the frequent repetitions: but the learned need not to be told, that many things seem to the ignorant *bare repetitions*, which yet ever bring along with them some LIGHT, or some ACCESSION."—*Boyle on the Style of Scripture*, p. 90.

or two specimens shall now be given, of passages exemplifying this moral discrimination : —

Who shall ascend the mountain of Jehovah?

And who shall stand within his holy place?

The clean of hands, and the pure in heart.

Psalm xxiv. 3, 4-

To *ascend* marks progress; to *stand*, stability and confirmation: the *mountain of Jehovah*; the site of the divine sanctuary; *his holy place*, the sanctuary itself: and in correspondence with the advance of the two lines which form the first couplet, there is an advance in the members of the third line: *the clean of hands; and the pure in heart: the clean of hands, shall ascend the mountain of Jehovah: the pure in heart, shall stand within his holy place.* To this example, I gladly acknowledge that my attention was directed by the greatest of the Latin Fathers: his words are deserving of consideration. “*Puto autem interesse inter rectum corde, et mundum corde. Nam et rectus corde in ea quæ sunt ante extenditur, ea quæ retro sunt obliviscens, ut recto cursu, id est, rectâ fide et intentione perveniat, ubi habitat mundus corde. Sicut illa singula reddenda sunt singulis, ubi dictum est: Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus? Innocens manibus, et mundus corde. Innocens manibus ascendet; et mundus corde stabit: illud in opere est, illud in fine.*” S. Augustin. De Perfectione Justitiæ. cap. xv. tom. x. p. 183. ed. Bened. To the interpretation of this great man, I most heartily subscribe; to his

use of that interpretation, and to the principles of the treatise in which it occurs, I would by no means unreservedly pledge myself. In combating the pernicious tenets of Pelagius, this “magnus opinator,” to say the least, occasionally verged upon errors of an opposite kind.

O the happiness of that man,
Who hath not walked in the counsel of the ungodly ;
And hath not stood in the way of sinners ;
And hath not sat in the seat of the scornful.

Psalm i.

The exclamation with which the Psalm opens, belongs equally to each line of the succeeding triplet. In the triplet itself, each line consists of three members ; and the lines gradually rise, one above the other, not merely in their general sense, but specially, throughout their correspondent members. To *walk*, implies no more than casual intercourse ; to *stand*, closer intimacy ; to *sit*, fixed and permanent connection : the *counsel*, the ordinary place of meeting, or public resort ; the *way*, the select and chosen foot-path ; the *seat*, the habitual and final resting-place ; the *ungodly*, negatively wicked ; *sinners*, positively wicked ; the *scornful*, scoffers at the very name or notion of piety and goodness.

This climax has been noted by a multitude of the best commentators, Jewish and Christian, ancient and modern. See Poole's Synopsis, De Muis, Moller, Viccars, Genebrard, &c. and particularly Glass, Philol. Sacr. p.2050 ; or, in the edition

of Dathe, p. 1381: among Jewish interpreters Aben Ezra, among modern Christians, Junius, have been most exact in their analysis of the passage; Theodoret, among the Fathers.

The learned Gataker, (Advers. Misc. ap. Oper. Crit. tom. ii. p. 170, 171.) vehemently denies the existence of this triple climax; and would work up this beautiful series of well-discriminated moral pictures, into one colourless and undistinguishable mass.* As the sentiments of this laborious and acute, but perhaps not very philosophical scholar, have, respecting this passage, been implicitly adopted by several commentators, from our English Poole, to the German Rosenmüller, it may not be unserviceable to bring his argument to the test of a close, but fair examination.

His argument is, that, if there be a *climax* in the scale of wickedness, there must, of necessity, be an *anti-climax* in the scale of goodness; it certainly implying much less virtue to be exempt from the highest, than from the lowest degree of vice. "If," says he, "we understand the Psalmist to say, " "Beatus is est, qui nec cum improbè affectis consilium inierit; nec cum prave viventium artibus

* I subjoin Gataker's own words: — "Quænam ergò, dicat quis, hymnographi meus genuina? Hoc certè: *eumvere beatum esse hominem, qui ab omni prorsus cum improbis impiisque, qua sunt tales, commercio atque consortio alienum se præstiterit.*" "Clear, and cold, like a fine frosty night." Had the Psalmist written thus, we might say, "Very true:" but should we be affected, penetrated, and morally amended? I doubt not.

“ ‘ malis se immiscuerit ; nec cum obfirmatis in ma-
 “ ‘ lefcio obstinatè perstiterit,’ — the sense will not
 “ rise, but sink ; the first exemption being greater
 “ than the second ; and the second, in like manner,
 “ grèater than the third : a frigidity, and frivolity,
 “ which it were monstrous to impute to the Royal
 “ Psalmist.”

Now, admitting, for a moment, this reasoning to be dialectically and forensically just, it might perhaps, be sufficient to reply, that the first Psalm is neither a logical disputation, nor a judicial pleading, but an affecting poem ; and, after citing an observation of professor Michaëlis, that, “ aliter poëtas
 “ vates tractabit, aliter merus grammaticus *,” to add from Bishop Lowth, himself not less a reasoner than a poet, that, “ In dialectica flagitium, in poetica interdum est virtus, quia nimirum illic ratio,
 “ hic affectus dominatur :” † that in poetry, the object is not so much ratiocinative conviction, as a powerful impression on the moral man, through the medium of the imagination and affections ; and that, in a poem, that order is the most judicious, which reserves for the last, the strongest and most impressive matter ; in the present instance, for example, the picture of obdurate pertinacity in evil.

But it would seem that the learned author of the “ Adversaria” may be resisted on other, and on stronger grounds. It may, as I conceive, be justly argued, that he did not accurately conceive the

* Præf. ad Lowthi Præl. p. vi.

† Præl. de Sacr. Poes. xxiii. p. 270.

meaning of those, who find a climax in this disputed verse ; and indeed, that he did not sufficiently keep in view the Psalmist's own avowed object. The alleged climax is an ascending series, not in the scale of moral goodness, but in the scale of conscious happiness, flowing out of an exemption from certain stages of moral evil : and, in each of the ascending terms, the consciousness of happiness must be measured by the magnitude of the evil from which the good man is exempted : a mode of understanding the passage in strict accordance with the main object of the Psalmist, who exclaims not, *O the goodness*, but *O the happiness*, &c. Now conscious and reflective happiness must, as we have said, be measured by the magnitude of the evil avoided or escaped : the man who has escaped from shipwreck, will feel more happy in the sense of his deliverance, than the man who has escaped a shower of rain ; though, at the same time, the latter has received less positive injury, and retains more positive comforts, than the former : and, transferring this mode of reasoning to the case of a single individual, he, who, at one period of his life, has been delivered from a greater, and, at another period of his life, from a less evil, whether of mind, body, or estate, will enjoy most reflective happiness, when his thoughts revert to the more considerable evil. On the supposition, then, of a climax in the contested verse, (and if there be not a climax, how account for so accurate a gradation, of such nicely selected words?) the Psalmist surely did well, in reserving

for the last, not an exemption from the lowest stage of moral evil, but, an exemption from that awful, and perhaps irreversible state, in which wickedness becomes the settled habit of the soul: this last exemption may, indeed, be justly accounted a low stage of moral deliverance: but what good man will not, at the very mention of it, be powerfully affected, (as we read of the great Bøerhaave,) by the thought, that such, but for the providence and grace of God, *might now have been his own state?* The sense of present happiness is thus unspeakably heightened by the force of contrast: nor is this the whole: a salutary dread is thus infused, of the first and fatal step, which might ultimately issue in such hopeless consequences; while, where the climax is thus alarming, the mind is admirably prepared by the painful ascent, to repose in the delightful and refreshing imagery of the next verses:

But his delight is in the law of Jehovah;

And in his law will he meditate day and night:

And he shall be like a tree planted by the rivers of water;

That bringeth forth its fruit in its season:

Its leaf also shall not wither;

And whatsoever it produceth shall prosper.*

Psalm i. 2, 3.

It must be mentioned, that in a passage lately cited, which bears some resemblance to the first

* In preserving the metaphor unbroken to the close of the third verse, I am supported by several judicious critics: especially by Faber and Knapp.

verse of the first Psalm, the order of the climax is reversed :

Let the wicked forsake his way ;
And the unrighteous man his thoughts.

Isaiah, lv. 6.

The “way of the wicked,” in Isaiah, is clearly equivalent to “the way of sinners,” in the Psalm ; and “the thoughts of the unrighteous,” are tantamount to “the counsel of the ungodly.” But why is the order inverted? For this plain reason, that the object of Isaiah is, not to illustrate conscious happiness, but to enforce moral rectitude ; a design, which demands a descent in the scale of evil, in order to an ascent in the scale of good. “Let the confirmed sinner forsake his evil practices ; — but this is not enough ; let him whose faults have been rather negative than positive, put away even his unrighteous thoughts : the very thought of wickedness is sin.”

One more example of moral gradation will suffice :

Hearken unto me, ye that follow after righteousness ;
Ye that seek Jehovah :
Hearken unto me, my people ;
And my nation, give ear unto me :
Hearken unto me, ye that know righteousness ;
The people in whose heart is my law.

Isaiah, li. 1. 4. 7.

The ascent in this three-fold classification, is very manifest.

The faithful Jews are addressed, first, as in pursuit of righteousness, as seeking Jehovah (a clause, it

may be observed, harmonising with St. Matt. vi. 33.): secondly, as, in consequence of that pursuit, accepted and acknowledged, as God's people, and nation: and lastly, as *knowing* that righteousness, which before they had only *pursued*; and, as having *so found Jehovah*, that *his law is written in their heart*. Each distich has an ascent within itself; the second line rising above the first: each distich, also, is the commencement of an appropriate address; 1. to aspirants after true religion; 2. to persons admitted within its sphere; and 3. to those who have made good proficiency in holiness and virtue. A further nicety is observable: to the first class, the invitation is simply "Hearken unto me;" it is not again repeated; probably, because such repetition was needless; the people are described as "seeking Jehovah;" and, when Jehovah himself was pleased to invite them to hear, their earnest expectation, would, at the very first call, secure, on their part, a promptness of attention: to the third class, in like manner, but one invitation is given; for God's law is in their heart; and the religious *affection* of *this* class, would ensure attention yet more infallibly, than the religious *excitement* of the *former*: but, to the middle class, the invitation is earnestly repeated; *hearken unto me: give ear unto me*: for their very advance in religion might render them comparatively inattentive: they had proceeded so far, as to lose the perturbed anxiety of the first class; they had not proceeded far enough, to attain the matured affection of the last; and, precisely in

such a state, it would be most necessary to stimulate attention and keep it alert, by a reiterated call, accompanied with a two-fold *memento* of this relation to HIM who called them: *hearken unto ME; give ear unto ME: MY people; MY nation.*

Bishop Lowth, it should be stated, reads, and renders, the fourth verse otherwise; following the Bodley MS. and a few others, of inferior value:

Attend unto me, O ye peoples;
And give ear unto me, O ye nations.

“The difference,” his Lordship observes, “is very considerable: for, in this case, the address is made, not to the Jews, but to the Gentiles, as in all reason, it ought to be; for this, and the two following verses express the call of the Gentiles, the islands, or the distant lands, on the coasts of the Mediterranean and other seas.” The change however, (though supported by the Syr. Vers.) seems to be at once needless, and injurious: injurious, because it would make an ungraceful and violent transition, destructive of the unity of the passage; and needless, because, in several other instances, the calling of the Gentiles is announced to the Jews, as a future blessing in which they themselves are deeply interested: how deeply, we learn from St. Paul, Rom. xi. 24. 26. As the received text stands, there appears a beautiful gradation: 1. Incipients in religion are encouraged by the comforts of the Gospel: 2. To those more advanced in religion, and consequently better able to look beyond

their own individual well-being, the calling of the Gentiles is foretold: 3. To those who are rooted and grounded in love, the final conflict and victory of the Messiah, with the consequent happiness and glory of his universal Church, are described in the most glowing terms.

It is to be noted, that neither Dathe nor Rosenmüller has adopted Bishop Lowth's alteration of the text.

NOTES ON SECTION III.

(1) *Bishop Lowth's definition of the synonymous parallelism.*] That given in the "Prælectiones," is perhaps less exceptionable, though far from exact: it comprises within itself, its own limitation. "Primam constituunt speciem parallela synonyma; cum, proposita quacunque sententia, eadem denuo exprimitur aliis verbis, idem FERÉ significantibus." Præl. xix. p. 208. "The first species is the synonymous parallelism, when the same sentiment is repeated, in different, but [nearly] equivalent terms." Dr. Gregory's Translat. vol. ii. p. 35. An important word, omitted by the translator, is here supplied: how came Dr. G. to suppress the FERÉ of his original? Was it from a mistaken notion of, by that means, conforming to the language of the "Preliminary Dissertation"? It should not be overlooked, that Bishop Lowth, in his fourth Prælection, throws out a hint, which he never afterward follows up: and which, if properly followed up, must have led to the discovery of an ascending scale in this class of parallelisms: "Idem iterant, variant, AUGENT." Page 50. "They repeat, they

“vary, they AMPLIFY the same sentiment.” Greg. Transl. vol, i. p. 100.

(2) *Archbishop Newcome, in his Preface to Ezekiel.*] The following are his Grace’s words: p. 39, 40. “From the various examples of ornament and elegance which might be produced, I shall select a very few; and those of that particular class, *where the following clauses so diversify the preceding ones, as to rise above them:*

“To bring him that is bound out of the dungeon;
 “And them that sit in darkness out of the prison-house:
Isaiah, xlii. 7.

“Who maketh a way in the sea;
 “And a path in the mighty waters.
Isaiah, xliii. 16.

“Jehovah is a great God;
 “And a great king above all Gods.
Psalms xciv. 2.

“O Jehovah my God, thou art very great;
 “Thou art clothed with honour and majesty.
Psalms civ. 1.”

The Archbishop adds other examples; which, indeed, though true and fair specimens of *gradation*, are by no means the most striking that might have been selected; but all of which, together with those here extracted, Bishop Lowth would inevitably have classed among *synonymous parallelisms*.

(3) *No idle disquisition about words.*] The sense of words, however, is not to be trifled with. And I am sorry to be under the necessity of remarking, that the doctrine of *SYNONYMOUS PARALLELISM* has exercised an influence very far from favourable, on the modern lexicography of Scripture. The *assumed* synonyme of periods, members, or lines, has, in many instances, occasioned the consequent *assumption*, that, in the Alexandrine translators, of the Old

Testament, and Alexandrine translators or authors of the Apocrypha, words are *synonymous*, which, in all other writers, have *totally diverse meanings*. The same principle has been applied to several words and passages in the New Testament; and if it proceed to be thus applied, this will be one reason, in addition to many others, for serious apprehension, that, from those philological works which students are more and more *taught* to respect, as guides to the critical knowledge of scripture, much confusion, much obscurity, repeated contradictions, and a fatal habit of explaining away the most pregnant truths of Christianity, may be superinduced upon, or rather substituted for, our manly, sound, and unsophisticated English theology. This is not a place for protracted philological discussion. But I would earnestly exhort those biblical students, who may happen to use, (as, *with proper caution*, all *advanced* students will find it their advantage to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider, for the Septuagint and Apocrypha*, to be particularly on their guard against alleged identity of meaning, in words whose ordinary acceptation is any thing but synonymous. In such cases, let the cited passages be carefully examined; and I venture to affirm, that, instead of synonyme, there will almost universally be found an important variation of meaning, between the related members: commonly a progress in the sense; but always such a variation, as will quite supersede the necessity of resorting to an *unusual*, much less an *unprecedented*, acceptation of the terms employed. I had selected many examples of erroneous, and, as I think, dangerous interpretation, from Schleusner and Bretschneider; but a necessary attention to brevity, especially on a subject, in this work, but col-

* With the particular error, against which I here thought it my duty to protest, I do not think Biel chargeable.

lateral and incidental, has determined me to suppress them.

It is with no invidious, or controversial purpose, or feeling, that I have given this caution. I am simply zealous to maintain the truth and purity of Scripture; to promote, so far as in me lies, the acceptance of scripture language in its just and proper meaning; and to protest against all novelties of interpretation, which may tend, in any degree, to render that language vague, uncertain, unsettled, and indiscriminative.

SECTION IV.

It is the object of the present section to produce, and sometimes to observe upon, certain varieties in the poetical parallelism, unnoticed as such by Bishop Lowth, or by subsequent writers on the subject.

There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the *introverted* parallelism:—

My son, if thine heart be wise;
 My heart also shall rejoice;
 Yea, my reins shall rejoice;
 When thy lips speak right things.

Prov. xxiii. 15, 16.

Unto thee do I lift up mine eyes, O thou that dwellest
 in the heavens;
 Behold, as the eyes of servants to the hands of their
 masters;
 As the eyes of a maiden to the hand of her mistress:
 Even so look our eyes to Jehovah our God, until he
 have mercy upon us.

Psalms cxxiii. 1, 2.

From the hand of hell I will redeem them ;
 From death I will reclaim them :
 Death ! I will be thy pestilence ;
 Hell ! I will be thy burning plague.

Hosea, xiii. 14. See BISHOP HORSLEY.

And I saw as the colour of electrum ;
 As the appearance of fire round about within it :
 From the appearance of the loins even upward ;
 And from the appearance of the loins even down-
 I saw as the appearance of fire ; [ward :
 And it had brightness round about.

Ezekiel, i. 27.

And it shall come to pass in that day ;
 Jehovah shall make a gathering of his fruit :
 From the flood of the river ; [*scil.* Euphrates.]
 To the stream of Egypt :
 And ye shall be gleaned up, one by one ;
 O ye sons of Israel.

And it shall come to pass in that day ;
 The great trumpet shall be sounded :
 And those shall come, who were perishing in the
 land of Assyria ;
 And who were dispersed in the land of Egypt ;
 And they shall bow themselves down before Jehovah ;
 In the holy mountain, in Jerusalem.

Isaiah, xxvii. 12, 13.

In these two stanzas of *Isaiah*, figuratively in the first, and literally in the second, is predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth ; the second with the fifth ; and the third with the fourth : also, on comparing the stanzas one with another, it is manifest, that

they are constructed with the utmost precision of mutual correspondence; clause harmonising with clause, and line respectively with line: the first line of the first stanza with the first line of the second, and so throughout. It is extraordinary that the peculiarity of construction in this passage should have escaped the penetration of Bishop Lowth: in the first stanza, *his* distribution of the clauses into lines is subversive of the order manifestly designed by the prophet; yet, so indestructible is that order, that it is here exhibited in the precise language of the Bishop's own version, without the translocation of a single word. The stanzas are merely separated; the lines properly distributed, and the parallelisms distinctly marked. (1)

A difficult passage in the Psalms may, perhaps, derive some partial elucidation from a simple reduction to this form of stanza:—

Blessed is the man whose strength is in Thee:
 The passengers in whose heart are the ways;
 In the valley of Baca make it a spring,
 The rain also filleth the pools;
 They go from strength to strength;
 He shall appear before God in Zion.

Psalm lxxxiv. 5—7.

The first and sixth lines are here considered, at once, as constructively parallel, and as affording a *continuous* sense (see the Obs. on Deut. xxxii. 42. in Sect. II. p. 29.): the intermediate four lines may be accounted parenthetical; the second, constructively parallel with the fifth; and the third with

the fourth. The first line seems to contain the character of a confirmed proficient in religion, — *his strength is in God*; the sixth line, to describe his final beatification, — *he shall appear before God in Zion*. The intermediate quatrain may be regarded as descriptive of the intermediate course pursued by those who desire to be good and happy: they are passengers; but they know their destination, and they long for it; at a distance from the temple, (the mystical “*sapientum templa serena*,”) they are anxious to arrive there; the very highways to Jerusalem are in their heart. And what is the consequence? Affection smooths all difficulties: the parched and sandy desert becomes a rich well-watered valley; and they cheerfully advance from strength to strength; from one degree of virtuous proficiency to another.

Whether the above distribution throws any light on the passage, it is for others to determine: commentators have been so perplexed by it, that even a total failure cannot be attended with disgrace; while partial success may be serviceable to those who shall come after. On one clause, the commentary of Euthymius is so beautiful, that I cannot help inserting it: εκ δυναμεως εις δυναμιν· εξ αρετης εις αρετην. οιον εκ ταπεινοφροσυνης εις πενθος· εκ δε πενθους εις κατανυξιν· και ουτως εκ ταυτης εις εκεινην προκοποντες, αναβησονται προς την ακρωρεισιν. δυναμιν δε την αρετην εκαλεσεν, ως ισχυροποιουσαν τον μετιοντα αυτην. “From strength
“to strength; from virtue to virtue: for ex-
“ample, from lowliness of mind to mourning;

“ from mourning to contrition ; and thus, advancing from one attainment to another, they shall ascend the summit of the mountain. The psalmist calls virtue strength, because it makes him strong who attains it.” Perhaps each gradation of goodness may be accounted, as it were, a fortress or strong-hold upon the way : a secure stage in the pilgrimage of virtue.

One more example of the same kind :

The idols of the heathen are silver and gold :

The work of men’s hand ;

They have mouths, but they speak not ;

They have eyes, but they see not ;

They have ears, but they hear not ;

Neither is there any breath in their mouths ;

They who make them, are like unto them :

So are all they who put their trust in them.

Psalms cxxxv. 15—18.

The parallelisms here marked out, will, it is presumed, be found accurate :

In the first line, we have the idolatrous heathen ;

In the eighth, those who put their trust in idols :

In the second line, the fabrication ;

In the seventh, the fabricators :

In the third line, mouths without articulation ;

In the sixth, mouths without breath :

In the fourth line, eyes without vision ;

And, in the fifth line, ears without the sense of hearing.

The parallelism of the extreme members, may

be rendered yet more evident, by reducing the passage into two quatrains ; thus :

The idols of the heathen are silver and gold ;
 The work of men's hand :
 They who make them, are like unto them ;
 So are all they who put their trust in them.
 They have mouths, but they speak not ;
 They have eyes, but they see not ;
 They have ears, but they hear not ;
 Neither is there any breath in their mouths,

The construction of the original passage, though artificial, is easy : the parallelism, though involved, is unembarrassed : and perhaps it may be no unreasonable conjecture, that this, and similar instances of obvious though extended parallelism, may have been provided, among other purposes, as so many moulds and forms, by means of which, shape and consistency may hereafter be given to passages, at present, if not wholly unintelligible, at least “ hard to be understood.” We have seen (Sect. II.) that, in some four-lined stanzas, the sense is not directly, but *alternately* continuous : something not dissimilar, may be analogically expected, in stanzas of eight lines or of ten ; and in the introverted, no less than the alternate stanza : the first line and the tenth, for example, of some hitherto obscure passage, may, very possibly, be not only parallel in construction, but consecutive in sense ; in like manner, the second line, with the ninth ; and so, throughout, in the introverted order. This, indeed, is at present no more than

an hypothetical case ; but the bare possibility of its real existence may serve to show, that these technical niceties are by no means unimportant. I wish not to recommend *theory*, but *experiment*. And, in this view, that student cannot surely be ill employed, who tries to gain a familiarity with Hebraic stanzas of all descriptions ; and to acquire a well-regulated habit of analysing their component members. At the very least, experiments of this kind, if not *immediately* profitable, towards the interpretation of Scripture, and the establishment of sound doctrine, may lay the foundation of *future* profit, to a large extent: they seem precisely to come within the description of those experiments, which Lord Bacon calls *experimenta lucifera* (2), as contradistinguished from *experimenta fructifera* ; and which, in his own researches, he prized and pursued above all others. Meantime, obscurities in abundance remain in the Sacred Volume ; most of all, perhaps, in the books most susceptible of involved versicular arrangement, — the writings of the prophets : and it were presumptuous to conjecture, but more presumptuous to limit, the possibilities of future discovery in the much-frequented, but entangled walks of prophetic interpretation, by those who shall bring along with them prudence, penetration, perseverance, but, above all, a properly chastised imagination, to the study of Hebraic parallelism.

There is, in Hebrew poetry, an artifice of construction much akin to the introverted parallelism,

which I will endeavour to describe. Distichs, it is well known, were usually constructed with a view to alternate recitation, or chaunting, by the opposite divisions of the choir, in Jewish worship; and, when one line of the couplet closed with an important word or sentiment, it was often so contrived, that the antiphonal line of the couplet should commence with a word or sentiment precisely parallel: a practice obviously in the order of nature; for, if you present any object to a mirror, that part of it which is most distant from you will appear nearest in the reflected image. This artifice, however, was by no means capriciously employed, or for the sake of mere ornament. Its *rationale* may be thus explained: two pair of terms, or propositions, conveying two important, but not equally important notions, are to be so distributed, as to bring out the sense in the strongest and most impressive manner: now, this result will be best attained, by commencing, and concluding, with the notions to which prominence is to be given; and by placing in the centre the less important notion, or that, which, from the scope of the argument, is to be kept subordinate; an arrangement, not only accordant with the genius of Hebrew poetry, and with the practice of alternate recitation, but sanctioned, also, by the best rules of criticism:— for, an able rhetorician recommends, that we should reserve for the last, the most emphatic member of a sentence; and for this reason, that, if placed in the middle, it must lose

its energy : — *πρηντικον δε δεινοτητος εσι και το επι τελει τιθεναι τον δεινοτατον περιλαμβανομενον γαρ εν μεσω αμβλυνεται.* Demetr. Phaler. *περι ερμηνειας.* 261. But Nestor's disposition of his forces, (applied by Quintilian, lib. v. cap. 12., to the illustration of a kindred subject) is still more in point :

*ιππης μεν πρωτα, συν ιπποισιν και οχεσφι
πεζους δ' εξοπιθεν σησεν, πολεας τε και εσθλους,
ερκος εμεν πολεμοιο· κακους δ' ες μεσσον ελασσεν.*

Iliad. Δ. 296—298.

Chariots and horse, he stationed in the front ;
His numerous infantry, a strong reserve
Right valiant, in the rear ; the worst, and those
In whom he trusted least, he drove between.

Cowper.

But my meaning will be made clearer by an example. In the hundred and seventh Psalm (3), the wish is earnestly and repeatedly expressed, that the subjects of Jehovah's goodness, would praise him for that goodness, and for his wonderful interpositions on behalf of mankind. Special motives to call forth suitable expressions of gratitude are urged ; particularly in the ninth and sixteenth verses ; which verses are both constructed in the manner just described :

For he hath satisfied the craving soul ; (4)
And the famished soul, he hath filled with goodness.

Verse 9.

Here are two pairs of terms, conveying the two notions of complete destitution by famine ; and of equally complete relief, administered by the divine

bounty. The notion of relief, as best fitted to excite gratitude, was obviously that, to which prominence was to be given; and this, accordingly, was effected by placing it *first* and *last*: the idea of destitution, on the contrary, as a painful one, and not in unison with the hilarity of grateful adoration, had the *central*, that is, the less important place assigned it; while, even there, the rapid succession and duplication of *the craving soul*, and *the famished soul*, by marking the extremity of past affliction, but heightens the enjoyment of the glad conclusion — *he hath filled with goodness!* And thus, the worst, and the least trust-worthy, of the troops of Nestor, are compelled to fight: and the victory is signal and complete.

Let us now change the arrangement of the couplet: let us suppose it to have been written:

For the craving soul he hath satisfied;
And hath filled with goodness the famished soul:

and is it not manifest, not merely that the beauty of the passage would have been destroyed, but that the very object of the Psalmist would have been defeated? The sense of relief would have been marred and incomplete. The notion of famine, meeting us at the commencement, and haunting us at the close, must have checked the genial flow of grateful feeling. The weakest forces stationed in the front and rear, and the heroes pressed and pent up between them, what could ensue but discomfiture and downfall?

Again :

For he hath destroyed the gates of brass ;
And the bars of iron he hath smitten asunder :

Verse 16.

To this couplet the reader may, for himself, apply a similar plan of criticism : and, having done so, he will feel abundantly convinced, that not only a great poetical, but a great moral loss, would be sustained, were we to invert the order, and read :

For the gates of brass he hath destroyed ;
And hath smitten asunder the bars of iron :

By such a commencement and conclusion, the soul would be imprisoned : but it is only with “ a free spirit,” that we can duly celebrate the praises of Almighty God.

The excellencies of the original, thus faintly but faithfully exhibited, are nearly lost in our two authorised versions ; and, indeed, in almost every modern translation. The Septuagint and Vulgate have retained the order, but, in some respects, weakened the force, of the original words ; the former reads :

ὅτι ἐχορτάσασε ψυχὴν κενὴν·
καὶ πεινώσαν ἐνεπλήσεν ἀγαθῶν :
ὅτι συνέτριψε πύλας χαλκῆς·
καὶ μοχλοῦς σιδηροῦς συνέθλασεν.

the latter :

Quia satiavit animam inanem ;
Et animam esurientem satiavit bonis :
Quia contrivit portas æreas ;
Et vectes ferreos confregit.

Bishop Horsley, too, has preserved the order, but, in the first two lines, has departed from the simplicity, of the original; in the third line, the word *shivered*, is eminently happy; it presents a picture of the thing:

For he hath fed to the full the longing soul;
 The soul famished with hunger he hath filled with good:
 For he hath shivered the gates of brass;
 And the bars of iron he hath cut asunder.

Dathe has reversed the order in the first line of each couplet; and, in so doing, has much diminished the impression:

Nam sitientibus explevit sitim;
 Atque esurientes abunde satiavit:
 Quod fores æreas effregerit;
 Et claustra ferrea avulserit.

The interlineary version of Arias Montanus, perhaps does the greatest justice: a version, which, notwithstanding its barbarous latinity, is often inexpressibly felicitous; merely because it is literal, and because it scrupulously preserves the original order of the words: (5)

Quia saturare fecit animam cupidam;
 Et animam famelicam satiavit bonis:
 Quia contrivit portas æreas;
 Et vectes ferreas concidit.

Under this head, one other example will suffice: it is a noble burst of moral indignation:

Woe unto them who call evil good, and good evil;
 Who put darkness for light, and light for darkness;
 Who put bitter for sweet, and sweet for bitter.

The reader cannot fail to observe, that, in this triplet, *evil*, *darkness*, and *bitterness*, are so disposed as to retain throughout, their “ bad pre-eminence.”

The figure of speech, for such it may be called, the grounds and reasons of which I have here attempted to explain, has not been unnoticed by commentators and critics (6); several, indeed, have observed the *phenomenon*; but not one, that I am aware of, has hitherto explored the *rationale* of it. Some are disposed to maintain that it is purely classical; and it does *sometimes* occur in Greek and Latin authors (7); but it is so prevalent, and so peculiarly marked, in the Sacred Volume, that it may be justly accounted a Hebraism; and, as I am disposed to believe, a feature of Hebrew poetry. Rhetoricians have given it various names; for example, ὑπερηχισ, *chiasmus*, *synchysis*, *epanodos*: the last is its most frequent appellation. That, which I have ventured to call the introverted parallelism, is a species of *epanodos*; and, in every instance of it, the reasons may be clearly shown, why this order has been chosen. On this subject, more will be said, when I shall have proceeded some way in the examination of parallelisms occurring in the New Testament: meantime, the next section must unavoidably be devoted to further preliminary matter.

NOTES ON SECTION IV.

(1) *The parallelisms distinctly marked.*] Competent judges have, with good reason, accounted this technical distribution, of no slight importance. The following are the words of the late Archbishop Newcome: “ In the best editions of the Bible, the poetical parts should be divided into lines answering to the metre of the original. The common editions would be made too expensive by such a distribution, which would occupy a large space: but this inconvenience may be avoided, by placing each hemistich within inverted commas; or by any other proper mark of distinction for the pause. Dr. Kennicott’s words on this subject are: *Si universa in bibliis Hebræis carmina, more poëtico, lineis brevibus, et plerumque fere æqualibus (saltem ubi non fuerint corruptæ) nunc demum imprimerentur, mirum quantum elucesceret statim sacræ poëtæ mens; idque in mille locis, ubi, sub usitata prosæ forma, difficillimum est ullam, saltem veram, expiscari sententiam. Præf. ad Vet. Test. Hebr. § 20.*”

Abp. NEWCOME, *Min. Proph.* pref. p. xxxviii.

In addition to this doubly-sanctioned recommendation, it may be observed, that, where the parallelisms are either alternate, or introversive, or in any manner separated by the intervention of other lines, the stanzas or paragraphs should be so ranged, as, by typographical indentures, to make the parallelism of line with line, however remote from each other, at once apparent to the eye. Thus (and I speak from experience) the reader may be enabled to discover at a glance, niceties both of structure, and of meaning, which, in the ordinary mode of printing, might pass unnoticed, after frequent, and even close perusal. In the

above passage of Isaiah, and throughout the present work, I have been attentive to this distinctness of exhibition.

(2) *Experimenta lucifera.*] “Tum vero de scientiarum
“ulteriore progressu spes bene fundabitur, quum in histo-
“riam naturalem recipientur, et aggregabuntur, complura
“experimenta, quæ in se nullius sunt usus, sed ad inven-
“tionem causarum et axiomatum tantum faciunt; quæ nos
“*lucifera* experimenta, ad differentiam *fructiferorum*, appel-
“lare consuevimus. Illa autem miram habent in se virtu-
“tem et conditionem; hanc videlicet, quod nunquam fal-
“lant aut frustrentur.” Nov. Org. I. xcix.

“Plurima in historia nostra, captui vulgari, aut etiam
“cuius intellectui rebus præsentibus assuefactæ, videbuntur
“curiosæ cujusdam et inutilis subtilitatis. Itaque de hoc
“ante omnia et dictum et dicendum est. Hoc scilicet;
“nos, jam sub initiis, et ad tempus, tantum *lucifera* expe-
“rimenta, non *fructifera* quærere; ad exemplum creationis
“divinæ, quod sæpius diximus, quæ primo die lucem tan-
“tum produxit, eique soli unum integrum diem attribuit,
“neque illo die quicquam materiati operis immiscuit.

“Itaque, si quis istiusmodi res nullius esse usus putet,
“idem cogitat, ac si nullum etiam lucis esse usum censeat,
“quia res scilicet solida aut materiata non sit. Atque
“revera dicendum est, simplicium naturarum cognitionem
“bene examinatam et definitam instar lucis esse; quæ ad
“universa operum penetralia aditum præbet; atque tota ag-
“mina operum et turmas, et axiomatum nobilissimorum
“fontes, potestate quadam complectitur, et post se trahit;
“in se tamen non ita magni usus est. Quin et literarum
“elementa per se et separatim nihil significant nec alicujus
“usus sunt; sed tamen ad omnis sermonis compositionem
“et apparatus instar materiæ primæ sunt.”—Ibid. I. cxxi.

(3) *The hundred-and-seventh psalm.*] The substance of some of the following remarks I have ventured to reclaim, recast, and, I hope, also to improve, from notes annexed

to a new translation of this psalm, which appeared in the volume for 1810, of the *Christian Observer*. That translation, it is but fair to add, was neither prepared, nor intended, for the press: it was sent for insertion to the respectable journal just mentioned, without my knowledge, from the partial estimate of a clerical and classical friend near London.

(4) *For he hath satisfied the craving soul.*] That is, *the thirsty soul*. In the fifth verse, where a state of suffering was to be exclusively and strongly expressed, thirst, as implying the more violent torture, was placed emphatically at the close of the line, hunger having preceded it: here, where relief is the grand feature, the former order is reversed: that sensation which was the most grievous, was naturally the most *craving*; therefore, first the thirsty soul, then the hungry soul, is satisfied. Plutarch, in his *Symposiacs*, (Book vi. quest. 1.) makes enquiry, “ why famished persons are more affected with thirst, than with hunger?” and Virgil has been praised by one of his commentators, for the scientific accuracy with which he makes *thirst*, not *hunger*, the craving appetite of the ravening wolf:

Lupi ceu

Raptores atra in nebula, quos improba ventris

Exegit cæcos rabies, catulique relictis

Faucibus exspectant *siccis*.

Æneid, ii. 355.

(5) *The original order of the words.*] On the advantage which, in the collocation of words, Hebrew poetry enjoys above the poetry of the classics, somewhat has already been said, in sect. I. note 9. In the present section, some examples have been given of happy verbal distribution: it may not be out of place here, to notice an opposite blemish, in one of the finest classical descriptions; a blemish manifestly occasioned by the predominance of sound over sense, in classical versification: —

Permitte divis cætera: qui simul
 Stravere ventos æquore fervido
 Depræliantes, nec cupressi,
 Nec veteres agitantur orni.

HOR. lib. 1. Od. ix. 9.

To do full justice to this noble thought, the effect should have instantaneously followed the cause; the winds once laid, every word should have breathed a calm: as it is, after the tempest has been put down, we have the winds still warring with the fervid ocean; and while this elemental conflict is raging, we are told by the poet, that not even the sensitive mountain-ash is agitated. Had prosody permitted, the following would have been the proper order of the words: “qui ventos æquore fervido depræliantes, simul “stravere, nec cupressi, nec veteres agitantur orni.” In strictly metrical composition, faults of this kind repeatedly occur; while, perhaps, in the whole range of Hebrew poetry, not one such instance can be found: such, on the one hand, are the advantages of an unfettered distribution of words; such, on the other hand, is the rigid enthrallment of metrical jurisprudence. It is probable, that the ancients erred in this manner, both against their judgment, and against their will. No man, for example, was better acquainted, or better pleased, than Horace, with the force and beauty of a well-chosen word, placed to the best advantage. I never can read the following passage, without being deeply affected with the last word of it: *so placed*, it is one of the finest examples extant of the “Changed his hand, and checked his pride:”

Nec quidquam tibi prodest
 Aërias tentasse domos, animoque rotundum
 Percurrisse polum, — MORITURO!

HOR. lib. i. Od. xxviii. 4.

(6) *The epanodos noted by commentators and critics.*] On this subject, I gladly acknowledge considerable obligations

to Dr. Hammond on St. Matt. vii. 6.; also to several valuable remarks dispersed through the *Gnomon* of Bengel, an elegant critic, always ingenious, generally instructive; and, if occasionally fanciful, not likely to mislead a careful reader: for, by his close analysis of the context, he commonly affords a clue for the detection of his own errors. In the *minutiæ* of the Greek language, he does not appear to have been skilled; and, accordingly, in this department he now and then hazards a remark, at which the good-natured scholar will smile, and quietly pass on. But no writer has more successfully, and with greater freedom from all parade of words, exhibited the less obvious niceties and beauties of Scripture, than the learned Bengel; and none has more invariably made the attainments of the critic and philologist ancillary to pure and elevated piety. Of late years, his *Gnomon* has been rising in public estimation; and, if I mistake not, it will rise yet higher. A work of a very different, and far inferior order, though not without *classical* merit, has afforded some *coincidences*, rather than *hints*, on the subject of epanodos. See Mr. Gilbert Wakefield's New Translation of S. Matthew; especially his remarks on ch. vii. 6.

(7) *The epanodos sometimes occurs in classical authors.]*

By way of additional illustration, a few classical examples may be given: —

ἐνθάδ' ἄμ οἰμωγῇ τε, καὶ εὐχῶλῃ, πέλεν ἀνδρῶν
ὀλλυγτων τε, καὶ ὀλλυμενων.

HOM. *Iliad*, Δ. 450.

It was manifestly the poet's design to *make* and to *leave* a melancholy impression: he begins, therefore, with wailing or groans, and ends with the dying; placing less conspicuously, in the centre, the exulting shouts of the victors: the force of οἰμωγῇ at the commencement, and ὀλλυμενων at the close, is certainly inimitable in our rhyming couplet:

but Mr. Pope seems to have been quite unaware of it; he inverts the order, both of the lines and of the terms:

Victors and vanquished join promiscuous cries;
And shrilling shouts, and dying groans arise.

The epanodos might, in some degree, have been preserved, by transposing the words *victors* and *vanquished*.

τον περι Μουσ' εφιλησε, διδου δ' αγαθον τε, κακον τε,
οφθαλμων μεν αμερσε, διδου δ' ηδειαν αιοιδην.

HOM. *Odys.* Θ. 63.

In celebrating the affection of the muse for Demodocus, Homer properly begins and closes with her bounties; *αγαθον* — *ηδειαν αιοιδην*: her less enviable gifts, the result of studious application, *κακον* — *οφθαλμων αμερσε*, are placed in the centre. Though too paraphrastic, Dr. Broome's translation tolerably preserves the epanodos: he was a riper scholar than his more poetical employer:

Dear to the muse! who gave his years to flow,
With mighty blessings, mixed with mighty woe;
With clouds of darkness quenched his visual ray;
But gave him skill to raise the lofty lay.

Theognis delivers a prudential maxim, opposed to the morality both of the law and of the gospel. See Eccles. xi. 1. S. Luke, vi. 34, 35. He delivers it in an epanodos, placing his dogma first and last; his illustration of it in the centre; and thus giving his conclusion the entire force, such as it is, of the preceding illustration: the morality is detestable, but the composition skilful:

δειλους δ' ευ ερδοντι, ματαιοτατη χαρις εστιν·
ισον και σπειρειν ποντον αλυσ πολιης·
ουτε γαρ αν ποντον σπειρων βαθυ ληιον αμωσ·
ουτε κακους ευ δρων, ευ παλιν αντιλαβοις.

Γνωμ. lin. 105.

Who benefits the base, is kind in vain :

Go, cast thy seed upon the hoary deep ;

From seed there sown, small harvest wilt thou reap :

Give to the bad, and nought wilt thou receive again.

Hesiod, on the contrary, in accordance with the law and the gospel, is desirous to impress the comfortable truth, that God is very specially the guardian of the poor and undistinguished; this he does in two fine epanodoses; giving, in each of them, the most distinguished place, the first and the last, to those whom the world commonly disregards; to the nameless and uncelebrated; to the humble, whom God exalts; and to the obscure, whom God beholds with the light of his countenance: while the men of rank and reputation, the applauded and renowned, are consigned, in the verses of the old Ascræan, to the obscurity of the middle station. The similarity is striking between this passage, and the song of Hannah, as well as the hymn of the Blessed Virgin :

Μουσαι πιερικηθεν αιδησι κλειουσαι,
 δευτε Δι' εννεπετε, σφετερον πατερ' υμνιουσαι·
 οντε δια, θροτοι ανδρες ομως αφατοι τε φατοι τε,
 ρητοι τ' αρρητοι τε, Διος μεγαλοιο εκητι·
 ρεια μεν γαρ θριαει, ρεα δε θριαοντα χαλεπτει·
 ρεια δ' αριζηλον μινυθει, και αδηλον αεξει·

Εργ. και ημερ. 1.

Pierian Muses, ever-tuneful choir,

Chaunt grateful hymns to Jove, your bounteous sire :

Our lot as mortals, nameless or of name,

Much praised or praiseless, by Jove's mandate came ;

With ease he lifts the low, the haughty bends ;

The lofty levels, and the poor befriends.

Our own Spenser has an epanodos, in which prominence is given, not to the elevation of the lowly, but to the depression of the exalted, and the impoverishment of the wealthy :

He pulleth downe, he setteth up on hy ;

He gives to this, from that he takes away.

Faerie Queene, B. v. Cant. ii. st. 41.

By the same figure, the stern Juvenal, after his manner, gives prominence to the hateful, rather than to the ludicrous; to the colossal vices, than to the pigmy port and presence, of his contemporaries :

Terra malos homines nunc educat, atque pusillos,
Ergo Deus quicumque aspicit, ridet et odit.

Sat. xv. 70.

A WICKED brood earth now brings forth, and *weak*,
Which every God who sees, *derides* and HATES.

Malos, pusillos; ridet, odit; pusillos ridet; odit malos :
derides the weak; hates the wicked.

Nor is this artifice unobservable, even in prose writers; for example : Βιον εξετελεσεν ευσεβων και δικαιοπραγων, προς τε ανθρωπους και θεους. Diod. Sicul. p. 32. " He closed life " with acts of piety and justice, towards both men and " Gods." Piety towards the Gods; justice towards men: piety is placed first, the Gods are placed last, from a sense of religious decorum. " Ad hoc, quos manus atque " lingua, perjurio et sanguine civili, alebat." Sall. de Bell. Catal. c. xiv. Manus, sanguine civili; lingua, perjurio. To the murder of fellow-citizens, as to the more atrocious crime, the historian gives prominence. These last two passages, have been cited by Münthe; Observ. Philol. on S. Matt. vii. 6. and Philem. 5. A fine example of this construction is afforded by Lucian, while citing, amplifying, and illustrating, the memorable and great-hearted saying of Thucydides :

κτῆμα τε γὰρ φησι μάλλον ἐς αἰεὶ συγγραφεῖν,

ἠπερ ἐς τὸ παρὸν ἀγωνισμᾶ'

καὶ μὴ τὸ μυθῶδες ἀσπαζέσθαι'

ἀλλὰ τὴν ἀληθεῖαν τῶν γεγενημένων ἀπολείπειν'

πῶς δεῖ ἴσορ. συγγρ. c. 42.

For he declares, that he is rather composing a possession
for eternity;
than an ostentatious declamation for the present;
that he is not embracing the fabulous;
but bequeathing to posterity the truth of past events.

Bos, in his "Animadv. Critic." observes, that Lucian here elegantly explains the *αγωνισμα*, by *το μυθωδες*, and the *κτημα*, by *την αληθειαν*. See Hemsterhus. Luc. vol. ii. p. 55. Eternity and truth are first and last.

This figure, however, as might naturally be expected, prevails most in poetry: and indeed Hesiod tells us, that the Muses were fond of it; taking special care to assign to themselves the *commencement* and the *close*, and, not very respectfully, relegating to the centre the rest of the immortals:

και με κελονθ' ὑμνειν μακαρων γενος αιεν εοντων,
σφας δ' αυτας πρωτον τε και υσερον αιεν αοιδειν.

Θεογον. 33.

I shall close this long note with a slight, but not uninteresting particular: in the customary form of Arabian salutation there is a beautiful epanodos: "When the
"Arabs salute one another, it is generally in these terms,
" *Salám aleikum, Peace be with you*: in speaking these
" words, they lay the right hand on the heart. The an-
" swer is, *Aleikum essalám, With you be peace*." Niebuhr.
quoted by Dr. Harmer. Obs. vol. ii. p. 328. ed. 1808.
PEACE begins the salutation; and it ends with PEACE.

SECTION V.

THE poetical or sententious parallelism, some varieties of which have been exemplified in the preceding sections, is variously distributed through the writings of the Old Testament: sometimes it is continuous and unmixed; as in the Psalms, Proverbs, and Canticles: sometimes it characterises the main body of a work, with a prosaic introduction and conclusion; as in the book of Job: sometimes it predominates throughout a whole book, with occasional intermixture of narrative in prose; as in most of the prophets (1): and sometimes, on the contrary, it forms the exception; the general texture of the composition being unquestionable prose; as in the historical books, and, we may add, the book of Ecclesiastes. (2) Again, it is to be observed, that, with the exception of a few partial failures, the character and complexion of Hebrew poetry have been very competently preserved in that body of Greek translations, composed at different times, by different persons, and known under the name of the Septuagint Version. Nor should it be omitted, that the Hebraic parallelism occurs also, with much variety, in the Apocrypha (3): the book of Ecclesiasticus, for example, is composed of pure parallelisms: the Book of Wisdom, too, affords fine specimens of this manner, though it is com-

monly overlaid by the exuberant and vicious rhetoric of the Alexandrine Platonists ; while, not to mention other parts of the Apocryphal writings, in Tobit and the books of Maccabees there are examples both of lyric and didactic poetry, clothed in parallelisms which will hardly shrink from comparison with several in the genuine Hebrew Scriptures. One other fact remains : namely, that, in the sententious *formulae* of the Rabbinical writers, the manner of Hebrew poetry is frequently observed, with much accuracy, though with a manifest declension of spirit. (4)

The above circumstances appear worthy of consideration : and, if attentively considered, they may, probably, both suggest, and authorise, a few anticipations respecting the style of the New Testament. Here we have been examining a mode of composition, applied almost exclusively to sacred subjects ; admitting considerable varieties ; and, in all those varieties, more or less prevalent throughout the entire Old Testament ; a manner, alike perfect in the sublime ode, the tender elegy, and the didactic aphorism ; carefully retained, by the most ancient translators of the Hebrew Scriptures ; happily imitated, by a succession of Jewish writers, whose authority is all but sacred ; fondly, though feebly, cherished by those Rabbinical teachers who preceded, and who survived, the destruction of the Jewish polity ; and, what is of considerable importance in our present enquiry, a manner completely naturalised in the Greek language, by the Alexandrine ver-

sionists; and even by original Greek writers, in some of the books termed Apocryphal.

Now, the question may be confidently asked, is it in any degree probable, that such a manner should have been abruptly and altogether discarded in the New Testament? Does not the very supposition run counter to all the analogies, afforded by the works of HIM who was the inspirer of both portions of the Sacred Volume? In the wide expanse of nature, there is no abruptness of transition. The forms indeed, and the colourings, are infinitely various; but so harmonically blended, and so nicely shaded off, that it is impossible to define, with accuracy, where one begins, and where another ends. And if this be so in God's inanimate works, shall we not much more expect the same keeping, the same congruity amidst variety, throughout his living word? In the latter, we cannot suppose that even the style and manner were fortuitous: design pervades the whole matter of both Testaments; and unity is the soul of that design; but the matter and manner of Scripture are, beyond the matter and manner of any other body of writings, most intimately connected; so intimately connected, that unity of matter demands and implies, in this divine book, a correspondent unity of manner. And, on this ground alone, we may reasonably conclude, that a manner largely prevalent in the Old Testament, cannot be relinquished in the New.

This question may, however, be regarded in another and a more popular light. Let us only

consider, what the New Testament is, and by whom it was written. It is a work suppletory to, and perfective of, the Old; composed under the same guidance that superintended the composition of the Old; written by native Jews, Hebrews of the Hebrews; by men whose minds had, from infancy, been moulded after the form and fashion of their own sacred writings; and whose whole stock of literature (except in the case of St. Paul, and probably of St. Luke and St. James) was comprised in those very writings: now, surely, it is improbable in the extreme, that such men, when they came to write such a work, should, without any assignable motive, and in direct opposition to all other religious teachers of their nation, have estranged themselves from a manner so pervading the noblest parts of the Hebrew Scriptures, as the sententious parallelism. Of such an estrangement, no less can be said than this, that it would imply a constraint and pressure upon the natural movements of minds so disciplined and trained, altogether inconsistent with that ease, and freedom, and simplicity, which characterise the style of the New Testament, from its commencement to its close. While, with respect to HIM, who spake as never man spake, and who had all varieties of language at his command, it was so much his usage, in every allowable method and degree, to accommodate his manner to the tastes and prejudices of his countrymen, that his departure from it in this instance, would have been perhaps a solitary departure: and, leaving out of con-

sideration, for the present, the native and imperishable excellencies of the Hebrew parallelism (5), it is not easy to imagine a particular, in which our blessed Lord could have more safely become, like his great follower, to the Jews a Jew, than in the adoption of a manner, at once familiar to their understanding, agreeable to their taste, and consecrated, by a thousand associations with their best and happiest religious feelings.

But this, after all, is no question of probabilities: it must be decided by an experimental appeal to facts; and facts bearing on the subject are neither difficult to be found, nor hard to be stated. It has been, for many years, my first literary object to search the Scriptures of the New Testament, for facts of the nature alluded to; for passages, namely, which bear evident marks of intentional conformity to the Hebrew parallelism; a selection of those passages I have examined with all the attention in my power; and the result of my examination, I propose to give in the following pages of this work. It remains for me, however, before closing this last of my preliminary sections, to address a few words to the indulgent reader. The subject on which I am about to enter is confessedly new; as such, it demands the production of original matter; and a new method of arranging, exhibiting, and examining, matter which is not original. In such an undertaking, it were presumptuous to expect exemptions from oversights and errors; but it is my hope, and it shall be my effort, that no unpardonable oversight, and no

gross error, may disgrace these pages: and, if I succeed thus far, I feel confident in the humanity and equity of those who are to pass judgment on my labours, that offences of a lighter nature will not be severely dealt with.

In an enquiry like the present, it cannot be expected, that, at this, or indeed at any subsequent stage of it, I am, or can be, largely prepared with *authorities* corroborative of my leading views; *facts*, for the most part, are my sole authorities. There is, however, no lack, if I may use the expression, of *preparative authorities*; that is, matured opinions of learned and able men, legitimately deduced from facts well ascertained, which, though they do not go the length of asserting, or even intimating, the frequent occurrence of Hebrew parallelism in the New Testament, yet may, and, in my judgment, ought to produce *some* expectation, that such frequent occurrence *may* be proved; and, consequently, may, and ought to *prepare* intelligent readers, for the patient, candid, and unprejudiced reception of such proofs of that frequency, as I have been able to collect, and am about to submit for public consideration.

A brief sketch of those preparative authorities is all that I can pretend, or afford, to give in my text; a few extracts from, and references to, the authors from whom they are derived, shall be added in the Notes.

It is certain, then, in the first place, that the New Testament is not written in a purely Greek style(6); that there is a marked difference between

its manner, and that of the writers called classical; that this difference is by no means confined to single words, or combinations of words, but pervades the whole structure of the composition; and that, in frequent instances, a poetical manner is observable, which, not only is not known, but would not be tolerated, in any modern production, purporting to be prose. (7) In the next place, it is to be observed, that certain writers have noticed in the New Testament an arrangement of the periods, corresponding with the Hebrew verses; not, indeed, in their opinion, those of Hebrew poetry, but such as are found in the historical books: while other critics and commentators have, in a few instances, detected and described unquestionable specimens of Hebrew parallelism, (which, it will be recollected, is the grand characteristic of Hebrew poetry,) in the Gospels of St. Matthew and St. Luke; and have admitted their occurrence in the Revelation of St. John. (8) Further than this, any writers, with whose works I am acquainted, have not gone. It remains to be enquired, with due caution indeed, but, at the same time, with proper freedom and independence of mind, whether facts do not warrant us to go considerably further.

I will only express my hope, that, in several of those examples from the New Testament, which I am about to produce, an identity of manner with the Old Testament poetry will be discoverable at the first glance; and, while I admit, that, in other examples, a closer scrutiny may be demanded, I

must mention, once for all, that if, in any particular case, the resemblance may not appear to be satisfactorily made out, that example may be dismissed from the reader's mind, without any prejudice to the general argument.

NOTES TO SECTION V.

(1) *The prophetic poetry of the Hebrews.*] It has been observed by Bishop Lowth, in his Nineteenth Prelection, that sometimes the nature of the parallelism is very subtle and obscure; and must be developed by art and ability, in distinguishing the different members of the sentences, and in distributing the pauses, rather than by depending upon the obvious construction. The truth of this observation has been practically illustrated by those distinguished scholars who succeeded his Lordship in translating the prophets. They have been by no means agreed, either in their distribution of parallelisms, or even in their decision what books, or parts of books, are to be accounted poetical; or, if poetical, are to be exhibited in the poetic form. "Doubts must always remain," says Archbishop Newcome, "not only as to the division of particular lines which appear to have a poetical cast, but as to passages of some length, whether they resolve themselves into metre or not.—Bishop Lowth thinks that the prophet Haggai is wholly prosaic: but, before this authority was observed, the following translation had been formed, on the conjecture that great part of this book admitted of a metrical division." *Minor Prophets*, Pref. p. 15. Dr. Blayney distributes the first, fifth, and seventh chapters of Zechariah, as unmingled prose; Archbishop Newcome has exhibited those chapters, with a considerable mixture of verses: again, Archbishop Newcome, with the

exception of one or two short paragraphs, divides the whole book of Hosea into parallelisms; while Bishop Horsley, in his translation of the same prophet, disclaims any attempt at metrical arrangement, on the alleged grounds, that the division of hemistichs is not preserved in MSS. by masoretic punctuation, or otherwise; and that the parallelism, the only remaining guide, is, in many, or most parts of that book, exceedingly imperfect, interrupted, and obscure: yet his Lordship, at the same time, admits that the style of Hosea is poetical in the very highest degree; that it possesses all the characters by which poetry, in any language, is distinguished from prose; and that some of Bishop Lowth's choicest examples of parallelism, the great principle of Hebrew versification, are taken from this prophet. Preface to Hosea, p. xliii. xliv. It is presumed, that the absence of masoretic accentuations of Hebrew verse, will hardly justify Bishop Horsley's omission: in the books undoubtedly poetical, those accentuations often need to be rectified; and, when they are correctly placed, they follow the parallelism; therefore, wherever they are not clearly superfluous, they are an encumbrance, and not an aid. But, however this may be, the acknowledged difficulties in always distinguishing the parallelisms of the Old Testament, (difficulties which, I am persuaded, time, and a more perfect knowledge of the subject, will hereafter remove) may prepare us to expect similar difficulties in the first application of Bishop Lowth's principles to the New Testament; yet, as in the former instance, these obstacles have not prevented several attempts from being crowned with reasonable success; neither should their occasional recurrence in the present case, tempt us to relinquish our undertaking in despair.

(2) *The book of Ecclesiastes.*] The *substratum* of this book is unquestionably prose: but equally unquestionable, and very elegant verses are frequently induced upon it. Mr. Desvieux, in his *Philol. Observ. on Ecclesiastes*, p. 341, &c. seems to have been the first who maintained this

opinion: Bishop Lowth had been originally disposed to think the work altogether prose; but, in a subsequent edition of his *Prælections*, he cheerfully acceded to the sentiments of Mr. Desvoeux. See *Præl.* xxiv. p. 279. Edit. Rosenm. Hebrew poetry would seem to be introduced pretty much in the same proportion, into the New Testament, as into the book of Ecclesiastes.

(3) *Hebraic parallelism in the Apocrypha.*] Bishop Lowth (*Præl.* xxiv.) does not scruple to state, that the two didactic books of Ecclesiasticus, or the Wisdom of the Son of Sirach, and that which is entitled the Wisdom of Solomon, though extant only in Greek prose, may justly claim the distinction of Hebrew poetry. The twenty-fourth chapter of Ecclesiasticus has been translated by the Bishop into Hebrew verses; to which translation it may be sufficient to refer the reader, as a proof how completely the Son of Sirach had imbibed the spirit of poetical parallelism. From that finest of the apocryphal books, I shall adduce one short specimen; which will be followed by examples from the books of Wisdom, Tobit, and first Maccabees: from these, and from other apocryphal writings, it were easy to accumulate specimens of like character: but my object is merely to shew, within a brief compass, that the traditional chain of Hebrew poetical composition was preserved unbroken among the Jews, even at a period when their ancient language had ceased to be vernacular.

ελεγξον φιλον, μηποτε ουκ εποιησε·
 και ει τι εποιησε, μηποτε προσδη·
 ελεγξον τον φιλον, μηποτε ουκ ειπε·
 και ει ειρηκεν, ινα μη δευτερωση·
 ελεγξον φιλον, πολλακις γαρ γινεται διαβολη·
 και μη παντι λογω πισευσω η καρδια σου·
 εσιν ολισθαινων λογω, και ουκ απο ψυχης·
 και τις ουχ' ημαρτησεν εν τη γλωσση αυτου;

Sirachid. xix. 13 — 16.*

* In the sixth and seventh lines, I have adopted the Complutensian readings.

Expostulate with a friend : perhaps he hath not done it ;
 And if he hath done aught, that he add not thereunto :
 Expostulate with thy friend : perhaps he hath not said it ;
 And if he hath said it, that he say it not again :
 Expostulate with a friend : for oft it is a slander ;
 And every accusation let not thine heart believe :
 There is, who slippeth in a word, but not from his soul ;
 And who hath not offended with his tongue ?

λαμπρα και αμαρανθος εστιν η σοφια·
 και ευχερωσ θεωρειται υπο των αγαπωντων αυτην·
 και ευρισκεται υπο των ζητουτων αυτην·
 φθανει τους επιθυμουντας προγνωσθηναι :
 ο ορθριστας επ' αυτην ου κοπιασει·
 παρεδρον γαρ ευρησει των πυλων αυτου :
 το γαρ ενθυμηθηναι περι αυτης, φρονησεως τελειοτης·
 και ο αγρυπνηστας δι' αυτην, ταχεως αμεριμνος εσαι :
 οτι τους αξιους αυτης αυτη περιεβραχεται ζητουσα·
 και εν τοις τριβοις φανταζεται αυτοις ευμενωσ·
 και εν παση επινοια υπαντα αυτοις.

Wisdom, vi. 12—16.

Glorious and unfading is Wisdom ;
 And easily is she beheld, by those who love her ;
 And found, by those who seek her ;
 She anticipateth those who desire to be first known by
 her :
 He that riseth early in quest of her, shall not toil ;
 For he shall find her sitting at his doors :
 To be desirous therefore of her, is perfection of prudence ;
 And he that watcheth on account of her, shall be
 quickly without care :
 For, those who are worthy of her, she herself goeth
 about seeking ;
 And in the ways she showeth herself to them graciously ;
 And in every thought she meeteth them.

ευλογητος ει συ ο θεος,
 εν παση ευλογια καθαρα και αγια :

και ευλογειτωσαν σε οι ἅγιοι σου,
 και πασαι ἁι κτισεις σου,
 και παντες οι αγγελιοι σου,
 και οι εκλεκτοι σου,
 ευλογειτωσαν σε εις τους αιωνας.
 ευλογητος ει, ὅτι ηὔφρανας με,
 και ουκ εγενετο μοι καδως ὑπενουουν,
 αλλα κατα το πολυ ελεος σου εποιησας μεθ' ἡμων :
 ευλογητος ει, ὅτι ηλεησας δυο μονογενεις,
 ποιησον αυτοις, δεσποτα, ελεος·
 συντελεσον την ζωνη αυτων εν ὑγειια,
 μετ' ευφροσυνης και ελεους.

Tobit, viii. 15—18.

Worthy art thou to be praised, O God ;
 With all pure and holy praise :
 And let thy saints praise thee ;
 And all thy creatures ;
 And all thine angels ;
 And thine elect ;
 Let them praise thee for evermore !
 To be praised art thou ; for thou hast made me joyful ;
 And it hath not been with me as I apprehended ;
 But according to thy great mercy hast thou dealt with us :
 To be praised art thou ; for thou hast been merciful to two
 only-begotten children ;
 Fulfil to them, O Lord, thy mercy ;
 Complete their life in healthfulness ;
 With joyfulness, and mercy.

μυσηριον βασιλευς καλον κρυψαι·
 τα δε εργα του Θεου ανακαλυπτειν ενδοξον * :
 αγαδον ποιειτε, και κακον ουχ ἔυρησει ὑμας·
 αγαδον προσευχη μετα νησειας, και ελεημοσυνης, και δικαιο-
 συνης·
 αγαδον το ολιγον μετα δικαιοσυνης, η πολυ μετα αδικιας·

* So the Complut. edit. ; others read ενδοξως.

καλον ποιησαι ελεημοσυνην, η θησαυρισαι χρυσιον :
 ελεημοσυνη γαρ εκ θανατου ρυεται·
 και αυτη αποκαθαρει πασαν αμαρτιαν :
 οι ποιουντες ελεημοσυνας και δικαιοσυνας, πλησθησονται ζωης·
 οι δε αμαρτανοντες, πολεμιοι εισι της εαυτων ζωης.

Tobit, xii. 7—10.

The secret of a king it is proper to keep close ;
 But the works of God it is honourable to unveil :
 Do good, and evil shall not find you ;
 Good is prayer, with fasting, almsgiving, and justice ;
 Good is a little with justice, rather than much with in-
 justice ;
 It is better to give alms, than to treasure up gold :
 For almsgiving delivereth from death ;
 And the same shall purge away all sin :
 They who give alms, and do justice, shall be filled with
 life.
 But they who sin are enemies of their own life.

οιμοι, ινατι τουτο εγεννηθην ιδειν ;
 το συντριμμα του λαου μου,
 και το συντριμμα της πολεως της αγιας ;
 και καθισαι εκει, εν του δοθηναι αυτην εν χειρι εχθρων,
 και το αγιασμα εν χειρι αλλοτριων ;
 εγενετο ο ναος αυτης ως ανηρ αδοξος·
 τα σκευη της δοξης αυτης αιχμαλωτα απηχθη :
 απεκτανθη τα νηπια αυτης εν ταις πλατειαις·
 οι νεανισκοι αυτης εν ρομφαια εχθρου :
 ποιον εθνους ουκ εκληρονομησε βασιλειαν αυτης ;
 και ουκ εκρατησε των σκυλων αυτης ;
 πας ο κοσμος αυτης αφηρεθη·
 αντι ελευθερας εγενετο εις δουλην :
 και ιδου τα αγια ημων,
 και η καλλονη ημων,
 και η δοξη ημων, ηρημαωθη,
 και εβηδηλωσεν αυτα τα εθνη :
 ινατι ημιν ετι ζην ;

1 *Maccab.* ii. 7—13.

Wo is me ! wherefore was I born to see this !
 The treading down of my people ;
 Even the treading down of the holy city !
 And to sit idly * there, while she given into the hands of
 the gentiles ;
 Even the sanctuary into the hands of strangers !
 Her temple is become as an inglorious man ;
 The vessels of her glory are carried away captive :
 Her infants are slain in the streets ;
 Her young men with the sword of the enemy ;
 What nation hath not inherited her kingdom ;
 And hath not seized upon her spoils ?
 All her ornaments are taken away ;
 Instead of a freewoman, she is become a slave !
 And behold, our holy things,
 And our beauty,
 And our glory, — are laid waste ;
 And the gentiles have profaned them :
 Why then should we any longer live !

(4) *The manner of Hebrew Poetry accurately, though not spiritedly, retained by rabbinical writers.*] Their aphoristic sentences rarely exceed the limits of a quatrain, generally containing an alternate parallelism of the antithetical kind. From Vorstius, “*De Adagiis Nov. Test.*” and from Schoettgen’s “*Horæ Hebraicæ*,” I have selected a few examples of this description; the best, indeed, that I could find: but it can hardly fail to strike every reader, that, in vigour, in raciness, and in variety, they are far inferior, not merely to the specimens given from the Old Testament, but also to those adduced from the Apocrypha. The subject-matter often resembles that of our Lord’s discourses; but

* That this is the force, in this place, of the verb *καθισαι*, has been shown by Professor Kuinoel, of Leipzig, in a note on S. Matt. iv. 16. See his “*Observationes in Nov. Test. ex Libr. Apocr. V. T.*” p. 6.

how different the manner, and the spirit! — *Ην γαρ διδασκων, ὡς ἐξουσιαν εχων, και ουχ' ὡς οἱ γραμματαις.* This is an important branch of the internal evidence of the Gospel.

Whosoever maketh himself humble, him the holy blessed One exalteth ;
 But whosoever exalteth himself, him the holy blessed One maketh humble :
 And whosoever pursueth dignity, him dignity fleeth ;
 But whosoever fleeth dignity, to him doth dignity return.

Cod. Talm. Erubin. c. i.

When the number of sins on earth is increased ;
 The holy name also is not glorified on earth :
 But when the number of sins on earth is not increased ;
 Then the holy name of God is glorified on earth.

Sohar. Deut. fol. 127. col. 503.

Do the will of God, like thine own will ;
 That he also may do thy will like his own :
 Forego thine own will, on account of his will ;
 That he also may frustrate the will of others on account of thy will.

Pirke Aboth. ii. 4.

Whosoever taketh on himself the yoke of the precept against usury ;
 Taketh on himself the yoke of the kingdom of heaven :
 But whosoever casteth off the yoke of that precept ;
 He also casteth off the yoke of the kingdom of heaven.

Siphra, fol. 104. 4.

Whosoever maketh himself little on account of the law in this world ;
 He becometh great in the world to come :

And whosoever maketh himself a slave on account of
the study of the law in this world;

He shall be free in the world to come.

Bava Mezia. fol. 84. 2.

When the holy blessed One judgeth the gentiles, he
judgeth them in the night;

At the time when they sleep in their transgressions :

But when he judgeth the Israelites, he judgeth them in
the day;

At the time when they are employed in the study of
the law.

Midrasch Tehillim. ad Ps. ix.

If any one giveth attention to the law, for the sake of
the law;

That study becometh to him an odour of life :

But if a man studieth not for the sake of the law ;

To him it becometh an odour of death.

Taanith. fol. 7. 1.

(5) *The native and imperishable excellencies of the Hebrew parallelism.*] I can by no means consider the adoption by our Lord of the Hebrew poetical manner, as exclusively, or even primarily, an accommodation to the habits and feelings of his countrymen; though for argument sake, it has been so regarded in the text; and though it must, beyond doubt, have been eminently grateful to those habits and feelings. But this manner can never become obsolete; and, the more thoroughly it is investigated and understood, the more will it be found a noble auxiliary of the best moral philosophy. The antithetical and gradual distinctions which it continually requires, induce the natural developement, and almost unconscious reception, of a system of moral oppositions and gradations, alike beautiful, just, and useful. In virtue of this manner, the Hebrew sages had, in no slight degree, anticipated the dialectic sagacity of St. Augustine, and the analytic

acuteness of the schoolmen, unalloyed by the severity of the one, or by the ostentation of the other. That our Lord was pleased to move in the path thus prepared, I hope abundantly to prove; and what has been the result? A result universally felt, though, so far as language is concerned, the causes of it have never been sufficiently explored; that, in HIS discourses, profoundness and simplicity meet with unexampled union. Never was so much said, in so few words; and never did so much beauty come forth, as if without being called for.

(6) *The New Testament not written in a purely Greek style.*] The controversy that once so violently agitated the learned world, respecting the style of the New Testament, has long been set at rest: the first biblical scholars are now unanimously agreed, that, while the words are Greek, the phraseology is Hebrew. They who are desirous to acquaint themselves competently with the subject, will find the necessary information, or will be guided to the sources of it, in Fabricius, *Bibl. Græc.* vol. iii. p. 224—227; in Ernesti, *Instit. interpr. Nov. Test.* p. 83—100. edit. 1809; in Michaelis, *Introd. to New Test.* c. iv. vol. i. p. 97—200; in Dr. Campbell's first and second Preliminary Dissertations to the four Gospels; and in Dr. Maltby's *Illustrations of the Truth of the Christian religion*, 2d ed. p. 1—12. Several excellent observations are also made by the learned Mosheim, *Cogit. de Interpr. et Emend. SS. Litt.* published in his *Observ. Sac.* Amst. 8vo. 1721; or, enlarged and improved, in his *Syntagma Dissert.* Lips. 4to. 1733. The preface, too, of Fecht, to Raphael's observations on the N. T. may be read with advantage.

The following extracts, it is presumed, will show the expectation to be far from unreasonable, that, among other peculiarities of Hebrew construction, the parallelism must be found in the New Testament.

“ Negari non potest, Deum ter Opt. Max. admirabilem, minimeque fortuitam loquendi cum hominibus, in

“ utroque S. voluntatis suæ et religionis instrumento
 “ servasse consonantiam, congruentiamque. Unde fac-
 “ tum est, ut cum verba essent alterius linguæ in Novo
 “ Testamento, ratio loquendi eadem animadverteretur:
 “ Aut, si clarius dicendum est, ut character Veteris Testa-
 “ menti non quasi interpretatione libera, sed retentis
 “ formulis, totaque indole representatus, agnosci posset.
 “ Usus ipse et experientia locupletissimum præbent tes-
 “ timonium, neque facilius, neque gravius, ad ipsum
 “ Novi Testamenti nucleum perveniri, quam ea resolvendi
 “ interpretandique ratione, quæ Vet. Test. stylo, novi fœde-
 “ ris libros, metitur, expendit, evolvit.

“ Ex ipsa divinissimarum rerum, humanisque nec
 “ mentibus comprehensarum, nec linguis pronunciata-
 “ rum (ita enim omnino de evangelio, et sacris scripturis,
 “ respectu humanorum operum scriptorumque, loquen-
 “ dum est) indole, novus quidem orationis character, sua
 “ sponte exhibetur. Atque, ut philosophia *ευαγγελικη*
 “ Novi Testamenti cum nullo monumento præterquam
 “ cum Veteris Testamenti sapientia conferri potest, ita,
 “ dictio, quæ rerum genium mira exprimendi arte gra-
 “ vitateque sequitur, non alia quam ejus styli compara-
 “ tione designabitur, quo talia primum, et quidem *cum*
 “ *respectu ad Novum Testamentum secuturum*, adeoque *cum*
 “ *tacita exempli conformitate*, Divinus Spiritus consig-
 “ navit.

“ Extra dubium mihi videtur, stylum Novi Testamenti a
 “ cætera græcitate tota humanorum operum diversum esse.
 “ Si quæras, qua ratione potissimum? Dicam *κατα τον*
 “ *χαρακτηρα της λεξεως*, qui ad idioma Veteris Testamenti
 “ (quod citra controversiam singulare est, et exemplo
 “ caret) proxime accedit. Argumenti loco amplius con-
 “ siderandum hic proponimus, quod Novum Testamentum
 “ in nullam omnino linguam, tam facile, et quasi de verbo
 “ ad verbum transferri potest, sicuti in Hebræam: adeo
 “ quidem, ut cum duplex alias interpreti labor oriatur,
 “ quomodo nimirum et mentem scriptoris quem inter-

“pretatur exprimat, et linguam qua interpretatur non
 “violet aut negligat, — hic posteriori illa sollicitudine vix
 “opus videatur, Hebræo idiomate sponte et statim cum
 “stylo Novi Testamenti conspirante.”

J. H. BOECLER. *Diss. de Ling. Nov. Test. original.* §§ 6.
 8. 9. 43.

“Certum est, singularem quendam, et ab aliis scripto-
 “ribus Græcis differentem, non linguam nec dialectum, sed
 “colorem dictionis stylique, in libris novi fœderis exstare,
 “cui nihil unquam similis aut proprius eo nomine acce-
 “dens reperitur, quam Græca lxx interpretum versio
 “Veteris Testamenti.”

FABRICIUS, *Bibl. Græc.* vol. iii. p. 224.

“Though the two testaments are written in different
 “languages, the same idiom prevails in both; and, in the
 “historical part at least, nearly the same character of
 “style.”

CAMPBELL, *Prelim. Dissert.* vol. i. p. 2.

“Every man who has read the Greek Testament, knows
 “that it contains a variety of Hebrew words, such as
 “*αμην*, *αλληλουια*, but single words are trifles in compa-
 “rison with sentences. The whole arrangement of the
 “periods is regulated according to the Hebrew verses,
 “(not those in Hebrew poetry, but such as are found in
 “the historical books, and are always closed with *Silluk* cum
 “*Soph Pasuk*,) which are constructed in a manner directly
 “opposite to the roundness of the Grecian language.”

MICHAELIS *Intr.* vol. i. p. 123.

“Sed hæc, ut arbitror, vestigia ling. Hebr. sunt in sin-
 “gulis verbis formulisque dicendi animadversa. Quid
 “vero? An etiam in habitu et velut forma totius ora-
 “tionis aliquid ejusmodi animadvertitur? Sæpe miratus
 “sum, viros doctissimos, cum de stylo N. T. ut vocant,
 “in utramque partem disserent, hanc partem, quantum
 “ego quidem repererim, non attigisse, solis verbis et
 “phrasibus expendendis voluisse contineri.”

ERNESTI. *De Vestig. Ling. Hebr. in Ling. Gr. ad finem.*

Had Boecler been acquainted with the nature of the Hebrew parallelism, it is not improbable, that he would have sought and found it in the New Testament. That Ernesti, Michaelis, and Campbell, stopped short where they did, is somewhat extraordinary. Michaelis, especially, seems to have been on the very brink of discovering a poetical conformation of verses in the New Testament: as appears from his very denial of the fact; for why deny it, if the supposition had not been present to his mind?

(7) *A poetical manner observable in the New Testament.*]

“ Besides a peculiarity of style from the perpetual recurrence of Jewish phraseology, the New Testament has, in common with the Old, the leading features of the oriental style of instruction,—short aphoristic sentences, and frequent use of allegory and parable. In each, extreme simplicity of phrase is joined throughout, to extreme boldness and pomp of imagery; and both are rendered the more striking by their proximity. This is frequently seen in the most familiar discourses recorded of Christ by the evangelists. Even in the Sermon on the Mount, the subject and the simile are often united in a manner which the nations of the West have never employed out of poetry.”

BUTLER, *Horæ Biblicæ*, p. 27. ed. 1799.

(8) *Critics have, in a few instances, observed the parallelism in the New Testament.*] It has been already noticed, that Mr. Horne, in his late biblical work, has cited S. Luke i. 52, 53., as an example of parallelism. It may be added, that Mr. Wakefield, in his “New Translation of S. Matthew’s Gospel,” has distributed, and described, as Hebraic parallelisms, the following passages: “S. Matt. vi. 25. vii. 6. xx. 25—27. xxiv. 29. and S. Luke i. 35. Mr. Farrer, in his Bampton Lecture Sermons, reduces the Beatitudes, S. Matt. v. 3, &c. to Hebrew poetry. And Ammon, in his notes on Ernesti Interp. Nov. Test., has the following observation: “Synonymia occurrans in

“ phrasibus adpellatur exergasia, et apud scriptores V.T.
“ poeticus parallelismus, cujus leges cognoscere debet
“ hymnorum Lucæ et Apocalypseos interpres. Vid.
“ Schleusner. Diss. de parallelismo membrorum egregio
“ egregio interpretationis subsidio. Lips. 1781. 4to.”
Ernesti, p.43. Schleusner’s work, here cited, I have been unable to procure; but, for reasons mentioned, Sect. III. note (3), I fear that its tendency may be injurious: from Ammon’s manner of reference, I presume, however, that Schleusner recognises the parallelism, at least in the songs of S. Luke, and the Apocalyptic hymns. It should not be omitted, that Ammon, when designating the writers with whom those of the New Testament should be compared, for the purpose of determining their claims to purity of style, says, that the Apocalypse should be compared with Pindar and Æschylus; and the hymns of the New Testament, with the choruses of the tragedians. I find, that Dr. A. Clarke, on S. Luke, i. 46. describes the address of the angel to Zacharias, in the same chapter, ver. 13—17; that to the Virgin, ver. 30—33; and Elizabeth’s answer to Mary, ver. 42—45, as all delivered in poetry, and all easily reducible to that hemistichal form, in which the Hebrew poetry of the Old Testament is found in many MSS.

With the passages referred to in this note, I was altogether unacquainted, till after I had reduced, for my private satisfaction, the whole Sermon on the Mount, and several other portions of the New Testament, to the form of Hebrew parallelism: and, as I was far less anxious to find myself original than just, I rejoiced at meeting such authorities, at least partially in my favour.

SECTION VI.

WHEN Bishop Lowth was desirous to establish an identity of form and character, in the composition of the books universally esteemed poetical, and in that of the prophetic writings, especially the writings of Isaiah, he proceeded in the following manner: he produced various examples of parallelism from books of Scripture undeniably poetical; he then adduced correspondent examples from Isaiah, and from the other prophets; and, himself satisfied by this experimental evidence, he left the complete similarity of construction so exhibited, to work its own effect upon the reader's mind. In the present undertaking, I see no reason for departing from a precedent at once so judicious and successful. I have already brought forward sufficient examples of parallelism from the Old Testament: it remains, that I should match them with suitable examples from the New. An additional link, however, in the chain of evidence, and that link a strong one, is afforded by a circumstance, in which the evangelists and apostles differ materially from their inspired predecessors: the prophets, however they might occasionally imitate and enlarge upon passages in preceding books of Scripture, and however they might, in language, in imagery, and even in the substance of their predictions, yet more frequently resemble each

other, were by no means in the habit of direct quotation: not so the writers of the New Testament; for obvious reasons, their quotations are numerous, and often scrupulously exact; insomuch, that, in the opinion of the ablest judges *, the citations in the New Testament are, in several places, more expressive of the original Hebrew, than the corresponding passages in the Alexandrine, and other versions. Now, in cases of quotation from poetical parts of the Old Testament; it appears to me, after careful examination, that not only the sense is faithfully rendered, but the parallelism is beautifully preserved, by the New Testament writers: no trifling evidence, that they were skilled in Hebrew poetry; and no unreasonable ground of expectation, that, on fit occasions, their own original composition should afford good examples of poetical construction.

To the subject of New Testament quotation from the poetical parts of the Hebrew Scriptures, I propose devoting this, and the two succeeding Sections; that subject naturally distributing itself into three divisions: 1. Simple and direct quotations of single passages; 2. Quotations of a more complex kind: when fragments are combined, from different parts of the poetical Scriptures, and wrought up into one connected whole; 3. Quotations mingled with original matter: when one or more passages, derived from the Hebrew Scriptures, are

* Particularly Surenhusius, *βιβλος καταλλαγης*, and Dr. H. Owen, in his "Modes of quotation used by the evangelical writers, &c."

so connected and blended with original writing, that the compound forms one homogeneous whole ; the sententious parallelism equally pervading all the component members, whether original or derived.

In the present Section, I shall produce some specimens of simple and direct quotation of single passages, from the poetical parts of the Old Testament ; accompanied by suitable observations.

και συ βηθλεεμ, γη ιουδα,
ουδαμωσ ελαχιστη ει εν τοις ηγεμοσιν ιουδα·
εκ σου γαρ εξελευσεται ηγουμενος,
οσις ποιμανει τον λαον μου τον ισραηλ.

And thou, Bethlehem, territory of Judah,
Art by no means least among the captains of Judah :
For from thee shall come forth a leader,
Who will guide my people Israel.

St. Matt. ii. 6.

This passage *seemingly* contradicts both the present Hebrew text, and the Septuagint version. The former *might* be rendered thus :

And thou, Bethlehem Ephrata,
Art little to be in the thousands of Judah :
Out of thee shall come forth unto me,
[One who is] to be ruler in Israel.

Micah, v. 2.

The Septuagint version stands thus in the Alexandrine copy :

και συ βηθλεεμ, οικος του εφραθα,
ολιγοσος ει του ειναι εν χιλιασιν ιουδα·

ΕΚ ΣΟΥ ΓΑΡ ΕΞΕΛΕΥΣΕΤΑΙ ἡΓΟΥΜΕΝΟΣ,
 ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΑΡΧΟΝΤΑ ΕΝ ΤΩ ΙΣΡΑΗΛ.

Micah, v. 2.

The Vatican copy reads *μοι* instead of *γαρ*, drops *ἡγουμενος*, and reads *του ισραηλ* for *εν τω ισραηλ*.

It appears, from the Arab. Vers. and from the Commentary of S. Jerome, that the Septuag. had originally the negative particle before *ολιγοσος*, and, indeed, it is extant in the Barberini MS. which reads *μη ολιγοσος*: a reading clearly demanded by the *γαρ* of the Alexandrine copy. In citing this passage of *Micah*, several Fathers give the negative particle: S. Justin Martyr, *Dialog. cum Tryph.* pag. 235. edit. Jebb, reads *ουδαμως ελαχιστη*. Tertulian, *adv. Judæos*, § 12. vol. ii. p. 665. edit. Oberthür, *NON minima*. Origen. *Cont. Cels.* lib. i. pag. 39. edit. Spencer, *ουκ ολιγοσος*. S. Cyprian, *Adv. Judæos*, lib. ii. sect. 12. p. 39. edit. Fell, *NON exigua*. And thus, St. Matthew stands reconciled with that, which, in all probability, is the true reading of the Septuagint.

As to the Hebrew text, Dr. Pococke understands the word *רַעַב* to mean *great*, as well as *little*; some conclude, that the negative particle *אֵל* was accidentally lost; and others, without either putting force on words, or altering the text, propose to read the passage interrogatively, thus:

And thou, Bethlehem Ephrata,
 Art thou little among the thousands of Judah?

The interrogation in the Hebrew text, and still more the negative particle, coupled with the super-

lative degree, in the text of S. Matthew, convey the opposite affirmative very emphatically ; in the former case, expressing *thou art* ASSUREDLY *great* ; and, in the latter case, *thou art* ASSUREDLY THE GREATEST. And thus, the texts of S. Matthew and Micah are so reconciled, that there is not the least pretext for resorting to the strange fancy of S. Jerome, adopted by Pere Simon, Michaelis, &c., that S. Matthew did not intend, or undertake, to quote the prophet correctly ; but merely reported the answer of the chief priests and scribes, with all its glosses and misrepresentations of the divine original. See Surenhusius, *βιβλος καταλλαγης*, p. 170—181. ; Dr. H. Owen, *Modes of Quotat.* p. 16—18. ; and Dr. Blair's (of Westminster) *Lectures on the Septuagint*, p. 147—153.

It may have been observed, that, while in Micah we read “ the thousands of Judah,” S. Matthew has *ηγεμοσιν* *Ιουδα*. This variation is easily reconciled : the Jews were divided into tribes, or thousands ; S. Matthew elegantly substitutes *the captains of thousands*, for *the thousands whom they commanded* ; a substitution that more strongly projects the force of *ηγουμενος*, THE LEADER, in the next line ; a word elliptically understood in the prophet, but most happily supplied by the evangelist. The beauty of the verb *ποιμανει*, *he shall guide* AS A SHEPHERD, indicating the *pastoral* nature of the Messiah's rule, has been justly pointed out. See Dr. Hales's “ *New Analysis of Chronology*,” vol. ii. p. 462.

But, what is most to the present purpose, any person skilled in the nature of the parallelism, will at once perceive, that, in this passage, it is far

more accurately retained by S. Matthew, than in the Septuagint; and that, while the inspired apostle is true to the sense, he improves *the poetical spirit*, of the original.

My next example shall be taken, also, from the same chapter of S. Matthew :

φωνη εν ραμα ηκουσθη,
 θρηνος, και κλαιθμος, και οδυρμος πολυς :
 ραχηλ κλαιουσα τα τεκνα αυτης,
 και ουκ ηθελε παρακληθηναι, οτι ουκ εισιν.

A voice in Rama hath been heard ;
 Lamentation, and weeping, and great mourning :
 Rachel weeping for her children ;
 And would not be comforted, because they are not.

St. Matt. ii. 18.

This passage is quoted from Jeremiah, xxxi. 15., * which may be thus rendered :

A voice in Rama hath been heard ;
 Lamentation, and most bitter weeping :
 Rachel weeping for her children,
 Refuseth to be comforted for her children, because they
 are not.

* Respecting the strictly correct application, and not *accommodation*, of this prophecy by S. Matthew, it were injustice not to mention an able, and, as I think, most convincing argument, which concludes a series of dissertations prepared for publication, by the Rev. Charles Forster, A.M. On the general merits of these dissertations, I dare not venture my opinion : the language of guarded caution, would altogether fail to express what I soberly think of them ; the language of truth and simplicity, might be ascribed to the partiality of friendship. It would, perhaps, be impracticable to observe the proper medium, in speaking of a daily and hourly companion, “ quocum et domus et militia communis ; et id in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum, summa consensio.”

In the principal editions of the Septuagint, the Vatican, the Alexandrine, and the Complutensian, the passage has been so rendered, as to disfigure the parallelism : the Vatican reads :

φωνη εν ραμα ηκουσθη
 θρηνου, και κλαυθμου, και οδυρμου·
 ραχηλ αποκλαιομενη,
 ουκ ηθελε παυσασθαι επι τοις υιοις αυτης, οτι ουκ εισιν.

A voice in Rama hath been heard,
 Of lamentation, and of weeping, and of mourning :
 Rachel weeping,
 Would not be comforted for her children, because they
 are not.

The nouns in the second line, thus put into the genitive case, are thereby taken out of apposition with the noun in the first line ; and the couplet is consequently reduced from a very striking parallelism, into mere prose : again, the omission of τα τεκνα αυτης, “ for her children,” in the third line, together with the insertion of the tantamount words, επι των υιων αυτης, in the fourth line, destroys the relative proportion of the lines, and takes them out of Hebrew poetry.

In the Alexandrine copy it stands thus :

φωνη εν ραμα ηκουσθη
 θρηνου, και κλαυθμου, και οδυρμου,
 ραχηλ αποκλαιομενης απο των τεκνων αυτης,
 και ουκ ηθελε παρακληθηναι, οτι ουκ εισιν.

A voice in Rama hath been heard,
 Of lamentation, and of weeping, and of mourning ;
 Of Rachel weeping for her children ;
 And she would not be comforted, because they are not.

The relative proportion of the last lines is here restored; but the genitive cases, continued through the second and third lines, take the passage out of parallelism.

The Complutensian edition gives a reading preferable to either of the above, and nearer to the text of S. Matthew :

φωνη εν ραμα ηκουσθη,
 θρηνος, και κλαυθμος, και οδυρμος,
 ραχηλ αποκλαιομενης απο των υιων αυτης,
 και ουκ ηθελεν παρακληθηναι, οτι ουκ εισιν.

A voice in Rama hath been heard,
 Lamentation, and weeping, and mourning,
 Of Rachel weeping for her children,
 And she would not be comforted, because they are not.

Here, the first couplet, taken by itself, makes genuine Hebrew poetry: but taken, as, by the construction, it must be, in connexion with the genitive, *ραχηλ αποκλαιομενης*, the poetry again is gone.

From every one of these faults, the text of S. Matthew is free; the construction is sententious like Hebrew poetry, not periodical like Greek prose; line is in apposition with line; and the relative proportion of members is preserved. It should be observed, that the apostle renders the second line, with a force and beauty exclusively his own: the original of that line, preserving the Hebrew idiom, may be thus rendered:

Lamentation, and weeping of bitternesses.

a sentence which, as exhibiting one of the most

powerful superlatives in the Hebrew language, the evangelist expresses by three nouns substantive, with the addition of the adjective *πῶλος*.

Lamentation, and weeping, and MUCH mourning.

The Septuagint gives three substantives; but, in no copy of it is the adjective to be found.

It may be further observed, that S. Matthew improves upon the *received* Hebrew text, by rejecting the repetition in the fourth line of *על-בניה*, “for her children:” a rejection confirmed by the Compl. Septuag. and by the Syriac. These words Dr. Blayney, in his translation of Jeremiah, very properly expunges, “as carrying internal marks
“of interpolation; as being not only superfluous,
“but rather perplexing the sense, and loading the
“metre.” If, as it is extremely probable, the Hebrew text had the superfluous words in S. Matthew’s day, his rejection of them argues both critical skill, and an attention to the concinnity and equipoise of the poetical parallelism.

The example now to be produced, is a quotation, also by S. Matthew, from Isaiah: the following is a fair representation of the original, as understood by Vitringa, Mede, Lowth, Dathe, Rosenmüller, and Stock:

At the former time he made vile,

The land of Zabulon, and the land of Nepthali:

And in the latter time he hath made glorious,

The way of the sea, beyond Jordan, Galilee of the
Gentiles:

The people that walked in darkness,
 Have seen a great light :
 And the dwellers in the land of the shadow of death,
 Light is risen upon them.

Isaiah, viii. 22. ix. 1.

The beginning of this prophecy, to use the strong expressions of Joseph Mede (Book i. Disc. 25. p. 101.) has been sadly “troubled and darkened, by mis-translating, and mis-distinguishing it:—the Septuagint is here corrupted into “mere nonsense.” Thus deformed, it were idle to think of reducing the former part of this version to an arrangement in parallel lines: while the latter part, though capable of being so arranged, presents a marred and mutilated meaning, by a confusion both of persons and tenses. The most ingenious efforts of criticism, to remove the corruption, or even to account for it, have altogether failed. I do not attempt an English translation :

τουτο πρωτον πιε· ταχυ ποιει χωρα ζαβουλων, η γη νεφθαλειμ,
 οδον θαλασσης και οι λοιποι οι την παραλιαν κατοικουντες και
 περαν του ιορδανου γαλιλαια των εθνων·

ο λαος ο καθημενος εν σκοτει,

ιδετε φως μεγα :

και οι κατοικουντες εν χωρα και σκια θανατου,

φως λαμψει εφ' υμας.

S. Matthew quotes but a part of the passage :

γη ζαβουλων, και γη νεφθαλειμ,

οδον θαλασσης, περαν του ιορδανου, γαλιλαια των εθνων :

ο λαος ο καθημενος εν σκοτει,

ειδε φως μεγα :

και τοις καθημενοις εν χωρα και σκια θανατου,

φως ανετειλεν αυτοις.

The land of Zabulon, and the land of Nephthali,
By the way of the sea, beyond Jordan, Galilee of the
Gentiles :

The people that sate in darkness,

Hath seen a great light :

And they who sate in the place and shadow of death,
Light hath risen upon them.

S. Matt. iv. 15, 16.

The partiality of S. Matthew's quotation, Joseph Mede attributes to the corrupt state of the Septuagint version ; which prevented him from citing any " thing of that first sentence, but only the names " of Zabulon and Nephthali." An opinion, to which few probably will subscribe, when it is considered, that, according to the judgment both of ancient and modern times, S. Matthew wrote his gospel *first* in Hebrew, and therefore could not have been prevented by the obscurity and mutilation of the Greek version, from citing the clear and uncorrupted original : but, even if St. Matthew wrote the *first edition* of his gospel in Greek, who that has carefully examined his quotations, can doubt his ability, to set aside the erroneous rendering of the LXX, and to substitute, in its room, an accurate translation ?

The truth is, that the evangelist's omission of the first and third lines, appears to have been peculiarly judicious. If inserted, they must have carried away most minds to extraneous and obsolete considerations ; to the contrast between the newly-risen spiritual glory, and the past temporal debasement, of Zabulon and Nephthali, during the invasion of Tiglath Pileser : a noble topic of prospective consolation,

when the prophecy was delivered; but a needless divergement from the main object, when the prophecy was fulfilled. It would seem, therefore, that, desirous to produce unity of impression, S. Matthew retained only those portions of the prophecy, which convey the notions of *spiritual* darkness, and *spiritual* light.

The parallelism of members, it will be observed, is beautifully retained: one only difference from the original is discoverable. In the Hebrew, and in the Vatican copy of the Sept. we find, “the people “that WALKED in darkness:” in S. Matt. “the “people that SATE in darkness.” This, it must be confessed, is the reading of all the Greek MSS. and Edd. also of the Syr. Arm. and Copt. versions. Yet still, I do not think it was the original reading of S. Matthew.

In the first place, several MSS. and Edd. of the Vulgate, read “qui ambulabat:” this also is the reading of the “Harmonia Evangel.” of Victor Capuan: it is approved, by N. De Lyra; by Antoninus Florent.; by Cajetan; and by Jansenius, “Concord Evangel.” fol. 154. Erasmus Schmidius, in his notes, and Bengel, in the margin of his first edit. of the N. T. 1734, *prefer* ὁ περιενομενος to ὁ καθημενος while, in his second edit. 1753, Bengel accounts the two readings of *equal* value. The learned Drusius proposes ὁ περιενομενος, with no inconsiderable confidence, in his “Parallela Sacra.”

Again, it must be observed, that, while the great body of critics defend the reading of ὁ καθημενος, they defend it on opposite, and mutually destruc-

tive grounds: Grotius, Spanheim, Surenhusius, Lightfoot, &c. contend that *ὁ καθήμενος* and *ὁ πορευομενος* are synonymous, and, *therefore*, argue that the former word gives the proper sense of the original: while Alberti, Raphel, Palairer, &c. attribute to *καθήμενος* the greater force and emphasis, and, *therefore*, account it the genuine reading. The greater emphasis of *καθήμενος* is, indeed, unquestionable; but, from this very fact, may be derived no slight argument for the substitution of *πορευομενος*. In the other members of the quatrain, there is a clear gradation of the sense: “darkness” is less terrific, than “the place and shadow of death;” to “see “a great light,” which may be at a distance, and which may shed no cheering influence, is less delightful, than to have “light risen upon” the favoured individuals, with healing in its beams: and, by the laws of cognate parallelism, this twofold gradation would require a similar progress in the remaining members of the quatrain: now, this progress will be afforded, if, in conformity with the Hebrew text, and under sanction of the above-cited authorities, we read,

ὁ λαος ὁ πορευομενος εν σκοτει

και τοις καθημενοις εν χωρα και σκια θανατου :

The people that WALKED in darkness;

And they who SAT in the place and shadow of death:

Respecting the comparative moral force of *walking* and *sitting*, I would refer to what has been already said in Section III, on the first verse of the first Psalm.

On this subject, I shall only add, that the evangelists often *slightly* vary from the Hebrew original, where, by such variations, they can improve at once the sense and the parallelism: but, on the supposition that S. Matthew here actually wrote *ὁ καδημενος*, this will probably be found the single instance, in which any one of the evangelists has, in a direct quotation, departed from the Hebrew, to the great disadvantage, both of the parallelism, and of the sense. And, for my own part, however greatly I dislike conjectural emendation, yet still, with the Hebrew, the Septuagint, and the Anc. Vulgate on my side, I should much prefer the imputation of a very natural mistake to copyists, before the imputation of a gross and improbable error to S. Matthew: a preference additionally recommended, by the sound remark of Bengel, in his “Crisis Novi Testamenti,” that *καδημενος* might very easily have been caught up by the transcriber, from the closely subsequent *καδημενοις*.

One more example shall conclude the present Section:

ὕιε μου, μη ολιγωρει παιδειας Κυριου,
 μηδε εκλυου, ὑπ' αυτου ελεγχομενος:
 ὃν γαρ αγαπα Κυριος, παιδευει*
 μασιγοι δε παντα ὑιον, ὃν παραδεχεται.

My son, despise not thou the chastening of the Lord;
 Nor faint, when thou art rebuked by him:
 For whom the Lord loveth he chasteneth,
 But scourgeth every son whom he receiveth.

Heb. xii. 5, 6.

This passage is taken from Proverbs, iii. 11, 12. : thus rendered in our authorised translation :

My son, despise not the chastening of the Lord ;
 Neither be weary of his correction :
 For whom the Lord loveth, he correcteth ;
 Even as a father the son *in whom* he delighteth.

In the last line, our translators have followed the Vulgate, which reads :

Et quasi pater in filio complacet sibi.

The Syriac and Chaldee read :

Et sicuti pater qui castigat filium.

Dathe's rendering is :

Atque tamen eo, ut pater filio delectatur :

and he gives his opinion, that the received reading of Prov. iii. 12. should not be meddled with ; on the ground, that it affords a good sense ; and that the other reading, that, be it observed, of St. Paul, nearly borders on tautology ; a charge, surely, which a modern professor might, with more seemliness, have hesitated to bring against an inspired writer of the New Testament.

St. Paul's reading, however, is afforded without altering a letter in the Hebrew text, by a slight departure from the Masoretic punctuation : כָּאֵב means " even as a father ;" but כָּאֵב " he hath afflicted," or " scourged." The passage, therefore, may be thus rendered, in strict conformity with the apostle :

The chastening of Jehovah, my son, do not despise ;
 Neither be weary, at his rebuking :
 For whom Jehovah loveth, he chasteneth ;
 But scourgeth the son in whom he delighteth.

See Surenhusius, J. Cappel, Grotius, Sykes, Hallett, and Macknight, but especially the learned Dr. John Owen, on Heb. xii. 6.

As the quatrain stands in this corrected version, and in the epistle to the Hebrews, the parallelism is preserved ; and, very far from tautology, there is a fine climax in the sense.

The parallelism is preserved : for the *μαστιγοι*, “ scourgeth,” of the fourth line, answers to the *παιδευει*, “ chasteneth,” of the third, precisely as the *υιον ον παραδεχεται*, “ son whom he receiveth,” of the former, answers to the *ον αγαπα*, “ whom he loveth,” of the latter. A like bi-membral correspondence may be traced, in the four terms of the first couplet. In the third and fourth lines, there is a beautiful *epanodos* : God’s love and his *paternal affection*, are placed first and last, his *chastening* and *scourging*, are placed in the centre ; and thus, the impression first made, and last enforced, is that of the divine benignity.

There is also a fine climax in the sense : in the first couplet, *εκλυειν*, “ to faint,” is a stronger term, than *ολιγωρειν*, “ to make light of ;” and *ελεγχομενος* “ rebuked,” “ reprovèd,” implies a sterner process than mere *παιδεια*, “ chastening,” or instructive discipline : again, in the second couplet, there is a similar gradation : “ to scourge,” is severer dis-

cipline, than merely “to chasten;” a scourging is the *ne-plus-ultra* of corrective instruction; and the “son whom God receiveth,” that is, adopteth, taketh to himself, acknowledgeth for his own, stands in a more endearing relation to God, than the person, not called a son, “whom he,” merely “loveth.”

Beza, proposes a strange alteration in the Greek text; he argues, that, as *μαστιγοι δε*, with the adversative particle, seems to be *opposed* to *παιδευει*, one would think *ου* should be inserted before *παραδεχεται*:

For whom the Lord loveth, he chasteneth;

BUT scourgeth every son whom he doth NOT receive:

Now, surely, it is improbable, that a person thus expelled from the divine favour and protection, should, in the same words that pronounce his miserable doom, be called A SON. The argument also would be curious: the laws of alternate parallelism require that we should connect the second line with the fourth; let us see how they stand connected, according to Beza's plan:

Nor faint when thou art rebuked;

FOR God scourgeth every son whom he doth NOT receive:

that is, “do not faint, since your chastisement is *only* penal; since you are *only* an outcast from the eternal providence.” Or take it otherwise; and suppose the last line to contain some actual encouragement to the spirit fainting under God's corrective discipline; of what nature then is that encouragement? It is of a kind at which humanity

recoils: “do not faint; for, however severe *your* sufferings, you may solace yourself with the comfortable reflection, that they are as nothing, compared with those sufferings which must be eternally endured, by *those*, whom God, in his high sovereignty, hath excluded from his family.”

Why did this learned man go out of his way, to enlist false grammar, and false rhetoric, in the cause of that, which, happily, is not true theology? His notions seem to accord rather with Jewish, than with Christian apprehensions of our “Almighty and most merciful Father.” Rabbinical writers were fond of distinguishing between *parental* and *penal* inflictions, in no very amiable way; as the reader may see, who chuses to consult Schoettgen on Heb. xii. 6.

But truly, this passage cannot be tortured into a recognition of Calvin’s “*horribile decretum* :” the negative *ov* is without the support of a single MS., Version, or Father; and it is quite irreconcilable with the bearing of the context: the particle *δε* is not here *adversative*, but *amplificatory*; it indicates, not *antithesis*, but *climax*: “whom the Lord merely loveth, he chasteneth, he corrects lightly; *but*, there is a stricter, yet more gracious process in reserve; God scourgeth, he corrects with severity, for his greater good, the son whom he receiveth; the object of his special regard, and most peculiar care.”

SECTION VII.

IN the last section, we have been considering simple and direct quotations of single passages from the poetical parts of the Old Testament : in the present section, we shall proceed to examine quotations of a more complex kind ; wherein fragments are combined, from different parts of the poetical Scriptures ; and wrought up into one consistent whole.

The following passage is a short, but satisfactory specimen :

ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται πασι τοῖς ἔθνεσιν·
ὕμεις δὲ ἐποίησατε αὐτὸν σπηλαιὸν ληστῶν.

My house shall be called the house of prayer for all the
nations ;

But ye have made it a den of thieves.

S. Mark, xi. 17!

Here is a parallel couplet of the antithetical kind ; no less acutely pointed, than if its two contrasted propositions were, at once, and for the first time, conceived and delivered by the divine vindicator of his own holy temple : but they are derived from two passages totally independent of each other, and very remotely connected in their subject-matter. The first line stands in the Septuagint version of Isaiah, lvi. 57. exactly as it does in

S. Mark : the substance of the second line occurs in the prophet Jeremiah :

μη σπηλαιον λησων ο οικος μου ;
Is my house a den of thieves ?

So to bring together such materials, and out of them to construct a sentence thus antithetically pointed, and, as all readers of the Gospel and the Jewish history know, most applicable to the occasion, argues no ordinary familiarity with the characters of men, and with the style of Hebrew poetry.

In the parallel places of S. Matthew and S. Luke, the words *πασι τοις εθνεσιν* are omitted ; whether the antithetical balance be more complete with them, or without them, the reader may determine. But, on the very reasonable, and, as I think, just hypothesis of Dr. Townson, it may not be difficult to assign a probable motive for the retention of this clause by S. Mark, and for its omission by his brother-evangelists. According to Dr. Townson, “ The Gospels were composed in the “ order in which they stand : S. Matthew wrote “ more immediately for the Jews who had em- “ braced the faith : S. Mark, for both Jewish and “ Gentile converts ; S. Luke, particularly for the “ latter.” Works, Vol. I. p. 4. Now, supposing this to be the true state of the case, had S. Matthew inserted the clause, he might have shocked the prejudices of those converts for whom he wrote, by seeming to equalize the Gentiles with the Jews : and, had S. Luke inserted it, he might,

perhaps, have appeared to inculcate a greater reverence for the sacred localities of Jerusalem; than was consistent with the training and circumstances, of converts exclusively gentile: it would seem, that the first evangelist wrote at a period too early, and the third evangelist at a period too late, for the beneficial introduction of a clause that connected the Gentiles with the Temple. But S. Mark, writing at a middle period, when Jews and Gentiles were beginning to be united in the Christian Church, would seem to have judged well, in putting forward a passage calculated to cement the growing union; as if he had said: “Christians of the circumcision, do not judge
 “hardly of your Gentile brethren; for your own
 “sacred temple is, by God’s appointment, their
 “house of prayer: Christians of the nations, do
 “not despise the Jews; for they were the founders,
 “the occupants, and the hereditary guardians of
 “that holy temple, in which the God of Jews and
 “Gentiles set apart a place of prayer for you.”

With respect to the passage at large, as originally proceeding from our Lord, it may not be improper to insert a fine illustration of it, from the Jewish historian: an illustration which has been imperfectly cited by Wetstein and by Krebs, each giving but a portion of it: — The whole is worthy of attention, as the testimony of a witness, whose prejudices must have leaned the other way, to the justice of our Lord’s indignant crimination; the abominable and desecrating wickedness here described, was too full grown, to have been the pro-

duction of forty years : Ου τα κρυπτά μιν των άμαρτηματων ηδοξηκατε, κλοπας λεγω, και ενεδρας, και μοιχειας· άρπαγαις δ'επιζετε και φοναις, και ξενας καινοτομειτε κακιας οδους· εκδοχειον δε παντων το ιερον γεγονε, και χερσιν εμφυλιοις ο θειος μεμιανται χωρος, ον και ρωμαιοι πορρωθεν προσεκυνουν. Joseph. de Bell. Jud. lib. v. cap. ix. § 4.

“ You are not ashamed of those crimes, which
 “ ordinarily seek concealment ; thefts, I mean, and
 “ circumventions, and adulteries. But, in rapacity
 “ and slaughter, you strive for the mastery ; and
 “ task your ingenuity, to invent new ways of sin-
 “ ning : while the Temple itself is become the re-
 “ ceptacle of all these abominations ; and, with
 “ Jewish hands, you violate that consecrated
 “ place, which even the Romans venerated afar
 “ off.”

In the following passage, the quotation is not always so direct as in the last example : but the *marks* of imitation are unquestionable ; the probable *sources* of imitation are numerous ; the continuity of the parallelism is maintained unbroken ; and the style, both of thought and of expression, is remarkable alike for elegance, animation, and profundity :

ω βαδος πλουτου, και σοφιας, και γνωσεως Θεου·
 ως ανεξερευνητα τα χρηματα αυτου·
 και ανεξιχνιασοι αι οδοι αυτου ;
 τις γαρ εγνω νουν Κυριου ;
 η τις συμβουλος αυτου εγενετο ;
 η τις προεδωκεν αυτω,
 και ανταποδοθησεται αυτω ;

O the depth of the riches, and the wisdom, and the
 knowledge of God!
 How inscrutable are his judgments;
 And untraceable his ways!
 For who hath known the mind of the Lord?
 Or who hath been his counsellor?
 Or who hath first given unto him,
 And it shall be repaid him again?

Rom. xi. 33—35.

It is probable, that, while composing this noble
epiphonema, the apostle had the following passages
 present in his recollection:

ἡ δικαιοσυνη σου ὡς ορη Θεου
 τα κριματα σου ὡσει αβυσσος πολλη.

Thy righteousness is like the highest mountains;
 Thy judgments are as a great abyss.

Psalm xxxvi. 6.

ἡ ἰχνος Κυριου ἐυρησεις;
 ἡ εἰς τα εσχατα αφικου ἃ ἐποιησεν ὁ παντοκρατωρ;
 ὑψηλος ὁ ουρανός, και τι ποιησεις;
 βαδυτερα δε των εν ἄδου, τι οιδας;

Wilt thou discover the footstep of Jehovah?
 Or hast thou arrived at the end of the doings of the
 Almighty?

High [as] the heaven, and what wilt thou do?
 Deeper than the things in hell, what hast thou known?

Job, xi. 7, 8.

τον ποιουντα μεγαλα και ανεξιχνιασα,
 ενδοξα τε, και εξαισια, ὧν ουκ εστιν αριθμος.

Who doeth great and untraceable things;
 Glorious also, and excellent, of which there is no number.

Job, v. 9.

ιδου ὁ ισχυρος κραταιωσει εν ισχυι αυτου,
 τις γαρ εστι κατ' αυτον δυνασης;

τις δε εστιν ο εξεταζων αυτου τα εργα ;
η τις ο ειπων επραξεν αδικα ;

Behold the strong one will prevail in his strength ;
For who is against him a potentate ?
And who is there that shall scrutinize his works ?
Or who shall say that he hath done injustice ?

Job, xxxvi. 22, 23.

οτι τις εση εν υποσηματι Κυριου ;
και ειδε τον λογον αυτου ;
τη ενωτισατο, και ηκουσεν ;

For who hath stood in the council-chamber of Jehovah ?
And hath seen his word ?
And hath listened, and hath heard ?

Jeremiah, xxiii. 18

τις εγνω νουν Κυριου ;
και τις συμβουλος αυτου εγενετο, ος συμβιβασει αυτον ;
η προς τινα συνεβουλευσατο, και συνεβιβασεν αυτω ;
η τις εδειξεν αυτω κρισιν ;
η οδον συνεσεως τις εδειξεν αυτω ;
η τις προεδωκεν αυτω,
και ανταποδοθησεται αυτω ;

Who hath known the mind of Jehovah ?
And who hath been his counsellor, that will instruct
him ?
Or with whom hath he taken counsel, that hath instructed
him ?
Or the way of understanding who hath shown him ?
Or who hath first given unto him,
And it shall be repaid him ?

Isaiah, xl. 13—15.

The last couplet, having no equivalent in the Hebrew, or in any other of the versions; and not appearing in the Vatican, or Complutensian text of the LXX, was probably introduced in the margin, from Romans, xi. 35. as a gloss, and after-

wards brought into the text of Isaiah, by the Alexandrine copyist :

επει δε ουν δικαιος ει, τι δωσεις αυτω ;
η τι εκ χειροσ σου ληψεται ;

But since thou art just, what wilt thou give him?
Or what will he take from thy hand?

Job, xxiii. 18.

One other passage shall close this body of citations :

Who hath prevented me, that I should repay him?
All under heaven is mine.

Job, xli. 2.

In the Sept. the rendering is very different: the rendering of the Vulgate is highly approved by Schultens, who traces S. Paul to this passage :

Quis ante dedit mihi, ut refundam?

Who hath first given unto me, that I should repay?

Notwithstanding the grandeur of the sentiment, the texture of Romans, xi. 33—35. is beautifully, though by no means palpably, artificial. The first line proposes the subject :

O the depth of the riches, and the wisdom, and the
knowledge of God!

The notion of depth, as a quality attributed alike to God's riches, and wisdom, and knowledge, is first expanded in the next couplet :

How inscrutable are his judgments ;
And untraceable his ways !

Riches, wisdom, and knowledge, are then, in a fine epanodos, enlarged upon in the inverted order ; first, knowledge :

For who hath known the mind of the Lord?

secondly, wisdom :

Or who hath been his counsellor ?

thirdly, riches :

Or who hath first given unto him,
And it shall be repaid him again ?

Let, now, the most skilfully executed *cento* from the heathen classics, be compared with this finished scriptural mosaic of S. Paul: the former, however imposing at the first view, will, on closer inspection, infallibly betray its patch-work jointing, and incongruous materials; while the latter, like the beauties of creation, not only bears the microscopic glance, but, the more minutely it is examined, the more fully its exquisite organisation is disclosed. The Fathers also, often quote, and *combine* Scripture: let their complex quotations be contrasted with those of the apostle; the result may be readily anticipated.

One other example of the same kind :

εσκορπισεν, εδωκε τοις πενησιν
 ἡ δικαιοσυνη αυτου μενει εις τον αιωνα :
 ο δε επιχωρηγων σπερμα τω σπειροντι,
 και αρτον εις θρωσιν
 χωρηγησει * και πληθυνει * τον σπορον υμων,
 και αυγησει * τα γεννηματα της δικαιοσυνης υμων.

* I have here followed the readings which best agree with the context, and best bring out the parallelism. They are supported by several MSS., Versions, and Fathers; approved by Mill; by Bengel, 2d edit. and Gnomon; and received into the text of Griesbach.

He hath dispersed, he hath given to the poor;
 His righteousness abideth for ever:
 Now He, who abundantly supplieth seed to the sower;
 And bread for food:
 Will supply and multiply your seed sown;
 And will increase the produce of your righteousness.

2 Cor. ix. 9, 10.

Of this passage, the following are the component members:

εσχορπισεν εδωκε τοις πενησιν·

ἡ δικαιοσυνη αυτου μενει εις τον αιωνα του αιωνος.

He hath dispersed, he hath given to the poor;
 His righteousness abideth for ever and ever.

Psalm cxii. 9.

και δω σπερμα το σπειροντι,

και αρτον εις θρωσιν.

And may give seed to the sower;
 And bread for food.

Isaiah, lv. 10.

και πληθυνει σε Κυριος ο Θεος σου εις αγαθα.

And Jehovah thy God will multiply them in good things.

Deut. xxviii. 11.

εις το ελθειν γεννηματα δικαιοσυνης υμιν.

Until there come unto you the produce of righteousness.

Hosea, x. 12.

In the passage of the cxiith Psalm, the entire of the verse, partially cited, forms a triplet, of which the following is the third line:

το κερως αυτου υψηλωσεται εν δοξη·

His horn shall be exalted with honour:

this line the apostle omitted: perhaps because it might have been apt to excite notions of a tem-

poral recompense; but, yet more probably, because it did not harmonise with the agricultural metaphor, previously introduced in the sixth verse, and immediately to be resumed in the succeeding quatrain. The beauty of that alternate quatrain it is scarcely necessary to indicate to any attentive reader. There is a fine ascending gradation in the terms of it: *επιχωρηγων*, “who abundantly supplieth,” is a strong expression; but, in the parallel line, it is advanced upon by the two verbs, *χωρηγησει*, and *πληθυνει*, “will supply and multiply:” again, *σπερμα* is the “seed for sowing;” *σπορον*, “the seed already sown:” while, instead of *αρτον εις βρωσιν*, “bread for food,” the *δοσις αγαθη* of the second line, we have, in the fourth line, a *δωρημα τελειον**, namely, *γενηματα της δικαιοσυνης*, “the produce of righteousness;” that BREAD OF LIFE, WHICH ENDURETH FOR EVER.

* Respecting the distinction between *δοσις αγαθη*, and *δωρημα τελειον*, somewhat will hereafter be said, when I come to treat of the climax. See Section XV.

SECTION VIII.

WE proceed now to examine quotations mingled with original matter: when one or more passages, derived from the Hebrew Scriptures, are so connected and blended with original writing, that the compound forms one homogeneous whole; the sententious parallelism equally pervading all the component members, whether original or derived.

πως γαρ ὅς αν επικαλεσηται το ονομα Κυριου σωθησεται :

πως ουν επικαλεσονται εις ὃν ουκ επιςευσαν ;

πως δε πισευσουσιν, ὃν ουκ ηκουσαν ;

πως δε ακουσουσι χωρις κηρυσσοντος ;

πως δε κηρυξουσιν εαν μη αποσαλωσι ;

ὡς γεγραπται·

ὡς ὤρθαιοι ὀι ποδες των ευαγγελιζομενων ειρηνην ;

των ευαγγελιζομενων τα αγαθα ;

For whosoever will call on the name of the Lord, shall be saved :

But how shall they call on him, in whom they have not believed ?

And how shall they believe in him, of whom they have not heard ?

And how shall they hear without a preacher ?

And how shall they preach, if they be not sent ?

As it is written :

How beautiful the feet of those who bring good tidings of peace !

Who bring good tidings, of good things !

Rom. x. 13—18.

Of this passage, the first line is literally taken from the Sept. Vers. of Joel, ii. 32.

The next quatrain is original; and it affords an exact, though somewhat peculiar, specimen of parallelism, its composition nearly resembling that of the logical *sorites*; instances of similar construction abound in the writings of S. Paul: they occur also in the prophetic writings; for example:

I will hear the heavens;
 And they shall hear the earth;
 And the earth shall hear the corn, and wine, and oil;
 And they shall hear Jesreel.

Hosea, iii. 21, 22.

That which the palmer-worm hath left, hath the locust eaten;
 And that which the locust hath left, hath the canker-worm eaten;
 And that which the canker-worm hath left, hath the caterpillar eaten.

Joel, i. 4.

Further specimens of this manner, I propose to give in Section XIX.

The last couplet is from Isaiah, lii. 7., the Septuagint rendering of which being confused and inaccurate, Bishop Lowth's translation may be given, only with the parallelisms divided into shorter lines:

How beautiful on the mountains
 The feet of the joyful messenger;
 Of him that announceth peace!
 Of the joyful messenger of good tidings;
 Of him that announceth salvation!

From this exquisite passage, S. Paul selected so much as it answered his purpose to quote; and, in so selecting, he was careful to maintain the parallelism uninjured: an abridgment of the same kind, conducted with like caution, may be seen in S. Matt. xxi. 5., compared with Zechariah, ix. 9.

Ernesti says, that, by a very common expression, “the feet of the messengers” are put for “the messengers themselves.” The fact I do not mean *entirely* to question; though confident that something more is conveyed, and was intended to be conveyed, by the figure, than could be conveyed by that unfigurative expression, which Ernesti would account equivalent, and, as it seems, would prefer. Were it said, “How beautiful the messengers,” &c., the ideas excited would be those only consequent on the messengers’ arrival; but, when it is said, “How beautiful *the feet* of the messengers,” &c., the idea is excited of their progress towards us: we admire them yet afar off; our imagination kindles at the prospect of good things to come; our feeling partakes of that FAITH, which is “the substantiation of things hoped for; the conviction of things unseen.” That, surely, is a wretched style of criticism, which would forcibly withdraw our attention from the animated imagery of Holy Scripture, not only without any gain, but with unspeakable loss, to the sense, no less than the spirit, of the Sacred Writings. I shall add Ernesti’s own words, which are so offensively coarse, that I do not chuse to render them into English. That may possibly be thought a good

witticism in the lecture-room of a foreign university, which, in these countries, would not be tolerated by any society claiming to be decently respectable. “*Quam jucundi sunt nuncii pacis: non pedes nunciorum; qui suaves esse non solent.*”!!!

ERNESTI *Diss. de Vestig. Ling. Hebr. in Ling. Græc.*

λιθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομουντες,

ὁυτος ἐγενηθε εἰς κεφαλὴν γωνίας·

παρὰ κυρίου ἐγενετο αὐτη,

καὶ ἐστὶ θαυμαση ἐν ὀφθαλμοῖς ἡμῶν:

διὰ τοῦτο λέγω ὑμῖν·

ὅτι ἀρθησεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ.

καὶ δοθησεται ἐθνῶν ποιουντι τοὺς καρποὺς αὐτης:

καὶ ὁ πῶσων ἐπὶ τὸν λιθὸν τοῦτον, συναθλησεται,

ἐφ' ὃν δ' αὖν πῶσῃ, λικμησῃ αὐτον.

The stone which the builders rejected;

The same is become the head of the corner:

From the Lord hath this proceeded;

And it is marvellous in our eyes;

Wherefore I say unto you:

That from you shall be taken away the kingdom of God;

And it shall be given to a nation producing the fruits thereof:

And he who falleth upon this stone, shall be sorely bruised;

But upon whomsoever it shall fall, it will grind him to powder.

S. Matt. xxi. 42—44.

The first four lines are literally taken from the Septuag. Vers. of Psalm cxviii. 22, 23.; the last four are original. Is not the parallelism more striking, in the latter portion, than in the former?

M. Wassenbergh, in his “Dissertation respecting the Trajections often necessary in the New Testament,” prefixed to the second volume of his

recent edition of the learned Valckenaer's Select "*Scholæ*" on the New Testament, proposes a transposition of the forty-third and forty-fourth verses, in terms sufficiently dictatorial and objurgatory, to startle any person of weak nerves, who may not happen to agree with him. His expressions could not well be rendered into English current among the class of readers for whom these pages are intended: how far he has maintained the established courtesies of scholarship, scholars may determine. "Quis natura adeo HEBES est, aut OBTUSUS, ut nexum haud observet, satis profecto manifestum, inter §§ 42 et 44, aut transitum non notet perquam idoneum, a § 43, ad 45? Quare, qui semel ista legerit, sic disposita, *fastidiat* ille oportet inveteratam in sacro historico confusionem." p. 31.

At whatever risk of attaching to myself the mild epithets of M. Wassenbergh, I cannot bow to his decision: and I trust there are multitudes in the Anglican Church, who, on this, and all similar occasions, will both disapprove, and discountenance, such arbitrary and licentious *trajections*, unsanctioned as they are, by any one of the collated MSS., Versions, or Fathers. In the present instance, the alteration is not only needless, but would be injurious to the meaning of the passage. I grant, indeed, the connection between verses 42 and 44; but I maintain, that the suspension of the sense occasioned by the intermediation of verse 43, is an excellence and beauty. That which M. Wassenbergh, in his "fastidiousness," is pleased to despise as "inveterate confusion," is, in truth,

no more than a fine epanodos ; the first couplet of this example being parallel with the fourth, and the second with the third ; and due prominence being thus given to the great HEAD-STONE OF THE CORNER, by placing it *first*, and *last*. It may be further observed, that, as the passage stands, there is a just, and most orderly gradation ; which, by M. Wassenbergh's *conjectural deterioration*, would be totally destroyed : in the concluding quatrain, a two-fold punishment is denounced against Messiah's enemies : in the first couplet, a negative punishment, according with what theologians call *the pain of loss* :

From you shall be taken away the kingdom of God ;
And it shall be given to a nation producing the fruits
thereof :

in the second couplet, a positive punishment, including the most grievous *pains of sense*, and ending with irretrievable destruction :

And he who falleth upon this stone, shall be sorely
bruised ;
But upon whomsoever it shall fall, it will grind him to
powder.

Transpose these couplets according to the scheme of M. Wassenbergh, and, instead of a terrific *climax*, we shall have a ludicrous *bathos* ; not merely a rhetorical blemish, but a practical absurdity : for, according to the *reformed* distribution, those who had been thus threatened with instant and utter extermination, are, by way of heightening, assured, that they shall lose a king-

dom; first, they shall be "ground to powder," then, "the kingdom shall be taken away from them." This is too modern, to be termed "inveterate;" but, if it be not "confusion," I have yet to learn the meaning of that word.

But this is not the whole: as the passage stands, the former couplet predicts merely the overthrow of the Jewish Church and polity, together with the substitution and adoption of the Christian Church and polity: but the latter couplet has an ampler prophetic reach; in its *ultimate* meaning, it is yet unfulfilled; it extends to Messiah's triumph over his enemies, in the last times: and therefore, this clause was, with admirable propriety, reserved for the close of this most awful warning.

The allusion of the two concluding lines has been well explained by Lightfoot, in *loc.*, and by Pere Lamy, *Appar. Bibl. b. I. ch. xii. p. 215.*, from the manner in which the punishment of stoning to death was inflicted among the Jews. The criminal was thrown headlong from an eminence or pillar, in such a manner as to dash him against some great stone; if this failed to dispatch him, they threw another great stone upon him, thereby to crush him to pieces. The learned and excellent Dr. Doddridge, not sufficiently adverting to the circumstance, that the latter mode was adopted only after the former mode had failed; that it was a *dernier ressort*, and always fatal, rejects the illustration; professing his inability to see, that one of those inflictions was at all more dreadful than the other. The difference is, that, by the former the criminal *might*, by the latter he *must*, be killed.

μη νομισητε ὅτι ηλθον βαλειν ειρηνην επι την γην·
 ουκ ηλθον βαλειν ειρηνην, αλλα μαχαιραν :
 ηλθον γαρ διχασαι ανθρωπον κατα του πατρος αυτου·
 και θυγατερα κατα της μητρος αυτης·
 και νυμφην κατα της πενθερος αυτης·
 και εχθροι του ανθρωπου οικιακοι αυτου :
 ὁ φιλων πατερα η μητερα ὑπερ εμε,
 ουκ εσι μου αξιος :
 και ὁ φιλων υιον η θυγατερα ὑπερ εμε,
 ουκ εσι μου αξιος :
 και ὅς ου λαμβανει τον σταυρον αυτου και ακολουθει οπισω μου,
 ουκ εσι μου αξιος :
 ὁ ἔυρων την ψυχην αυτου,
 απολεσει αυτην :
 και ὁ απολεσας την ψυχην αυτου, ἐνεκεν εμου,
 ἔυρησει αυτην·

Think not that I am come to send peace upon the earth ;
 I am come not to send peace, but a sword :
 For I am come to set at variance a man, against his
 father ;
 And the daughter, against her mother ;
 And the daughter-in-law, against the mother-in-law ;
 And a man's enemies, shall be they of his own family :
 He who loveth father or mother more than me,
 Is not worthy of me :
 And he who loveth son or daughter more than me,
 Is not worthy of me :
 And he who doth not take his cross, and follow after me,
 Is not worthy of me :
 He that findeth his life,
 Shall lose it :
 And he that loseth his life, for my sake,
 Shall find it.

S. Matt. x. 34—39.

Of this passage, lines 3—6, are, with slight alteration, taken from the Sept. Vers. of Micah, vii. 6. The remaining twelve lines are original : and it is

manifest, that the parallelism equally pervades the original, and the citation : the passage of Micah stands thus :

διοτι υιος ατιμαζει πατερα*
 θυγατηρ επανασησεται επι την μητερα αυτης*
 νυμφη επι την πενθερα αυτης*
 εχθροι παντες ανδρος οι εν τω οικω αυτου.

For the son shall dishonour the father ;
 The daughter shall rise up against her mother :
 The daughter-in-law against her mother-in-law ;
 All the foes of a man shall be those dwelling in his house.

The Bishop of Calcutta brings strong reasons, why, in the last line, we should read παντος, instead of παντες : an emendation, which, if allowable, would account for the insertion of the article before ανθρωπου, in S. Matthew ; implying “ every man,” or “ man generally.” — Doctrine of the Greek Article, p. 205—207.

I shall close this section with an example from Acts, iv. 24—30.

1. Δεσποτα συ ο Θεος,
 ο ποιησας τον ουρανον, και την γην,
 και την θαλασσαν, και παντα τα εν αυτοις*
 ο, δια σωματος δαβιδ παιδος σου, ειπων :*
2. ινατι εφρυαξαν εθνη,
 και λαοι εμελητησαν κενα,
 παρεσησαν οι βασιλεις της γης,
 και οι αρχοντες συνηχθησαν επι το αυτο,
 κατα του Κυριου, και κατα του χριστου αυτου ;

* In this line, after Bengel and Griesbach, and on the authority of MSS., Vers., Fathers, &c: I have dropt του from between δαβιδ and παιδος.

3. συνηχθησαν γαρ επ' αληθειας, *
 επι τον αγιον παιδα σου Ιησουν, ον εχριστας,
 ηρωδης τε, και ποντιος πιλατος,
 συν εθνεσι και λαοις ισραηλ,
 ποιησαι οσα η χειρ σου,
 και η βουλη σου προωρισε γενεσθαι.
4. και τα νυν, Κυριε, επιδε επι τας απειλας αυτων,
 και δος τοις δουλοις σου,
 μετα παρρησιας πασης λαλειν τον λογον σου·
 εν τω την χειρα σου εκτεινειν εις ιασιν,
 και σημεια και τερατα γενεσθαι,
 δια του ονοματος του αγιου παιδος σου Ιησου.
1. O Lord, thou art the God,
 Who didst make heaven and earth ;
 And the sea, and all things that are in them ;
 Who, by the mouth of thy servant David, didst say :
2. " Why did the heathen rage,
 " And the peoples imagine vain things,
 " The kings of the earth stand up,
 " And the rulers combine together,
 " Against the Lord, and against his anointed ?"
3. For, of a truth, there have combined,
 Against thine holy child Jesus, whom thou hast anointed,
 Both Herod, and Pontius Pilate,
 With the heathen, and the peoples of Israel,
 To do whatsoever things thy hand,
 And thy counsel predetermined to be done.
4. And now, Lord, look down upon their threatenings,
 And give unto thy servants,
 With all boldness to speak thy word :

* After αληθειας, Lightfoot and Hammond approve, and Bengel and Griesbach introduce into the text, the Var. read. εν τη πολει ταυτη. Those words I have not admitted : 1, because they encumber the parallelism ; 2, because they have no equivalent in the prophecy ; 3, because they have all the appearance of a marginal gloss.

While thou art stretching forth thine hand for healing,
 And while signs and wonders are performed,
 Through the name of thine holy child Jesus.

This noble supplicatory hymn, poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed. No one part of it can be deemed inferior to another; the same sacred vein of poetry animates the whole: and yet, amidst all this poetic fervour, we may discern much technical nicety of construction.

The entire of the third stanza is an exact and luminous commentary on the prophetic quotation which forms the second stanza. Commencing with the illative particle *γὰρ*, it leads us to understand a short previous sentence; which, according to an elegant usage in the Greek language *, is not verbally expressed, somewhat to the following effect: “ This prophecy is now fulfilled; FOR, of a truth, &c.” We are thus prepared to expect, in what follows, a full equivalent for every part of the preceding prophecy; nor is our expectation disappointed; no topic of the citation is omitted.

The combination is first re-asserted as fulfilled :

For, of a truth, there have combined :

The rebellious nation of that combination is then declared, together with the nature and office of that kingly potentate, against whom it was formed :

* Respecting this usage see Dr. Clarke's Homer, Index, voce *γὰρ*, with the notes there referred to: Leisner, ap. Bos. Ellips. Græc. page 506. edit. Oxon. 1813; and Hoogeveen, Doctrina Particularum, tom. i. p. 189. edit. 4to. 1769.

Against thine holy child Jesus, whom thou hast anointed.

In the next couplet, the heathen, the peoples, the kings of the earth, and the rulers, that is, all the rebellious personages of the second psalm, are brought forward, as fulfilling whatsoever it was pre-appointed they should do ; but, in a diversified order :

Both Herod, and Pontius Pilate ;

With the heathen, and the peoples of Israel :

This is an epanodos : “ Herod, with the peoples of Israel ; Pontius Pilate, with the heathen ; Herod, the Jewish “ ruler,” or tetrarch, is mentioned, *first*, and the peoples of Israel are mentioned *last*, to mark the greater forwardness, and more grievous criminality, of the Jews ; he “ came “ unto his own, and his own received him not :” Pontius Pilate, the Roman governor, representative of “ the kings of the earth,” with the heathen under his controul, as subordinate actors, are placed in the centre.

The equivalent terms, in the prophecy, and in the declaration of its fulfilment, may be thus exhibited :

Psalm ii.

Acts, iv.

The rulers.

Herod.

The kings of the earth.

Pontius Pilate.

The heathen.

The heathen.

The peoples.

The peoples of Israel.

The Lord (Jehovah).

Thine holy child Jesus.

The Lord’s anointed.

Whom thou hast anointed.

To the last two pair of parallel terms, I would now bespeak particular attention. If these two

columns be justly drawn up, it would appear, that the HOLY CHILD JESUS of the Acts, is identified with the JEHOVAH of the second psalm. Now, that they are justly drawn up, may, I trust, be satisfactorily proved. In the first place, it is an allowed principle of Hebrew poetry, that, in cognate parallel lines, the artifice and propriety chiefly consist in the maintenance of an exact relative proportion between the respective parallel terms of those lines; suppose, for example, the lines to be bi-membral, and the parallelism to be, not inverse, or epanodostic, but direct; then, as the first term of the first line, is to the first term of the second line, so, by inevitable consequence, must the second term of the first line, be to the second term of the second, and *vice versâ*. Let this principle, now, be applied to the case before us: the two following lines manifestly, and designedly, form a direct parallel couplet of the bi-membral kind:

κατα του κυριου, και κατα του χριστου αυτου·
 επι τον αγιον παιδα σου Ιησουν, ον εχριστας :

Against the Lord, and against his anointed;

Against thine holy child Jesus, whom thou hast anointed:

but here, the second term of the first line, του χριστου αυτου, "his anointed," is clearly *identical* with the second term of the second line, ον εχριστας: and so, therefore, by undeniable consequence, the first term of the first line, του κυριου, "the Lord" must be identical with the first term of the second line, τον αγιον παιδα σου Ιησουν, "thine holy child Jesus;" that is, the HOLY CHILD JESUS of the Acts, must

be the same with the JEHOVAH of the second Psalm.

But this conclusion will gain additional strength by a more extended examination of the context. Let us, then, appeal to the other parallel lines of the quoted psalm, and of its annexed interpretation, or, what amounts to the same thing, let us refer to the tabular exhibition of those parallelisms given in the above two columns. Here are six pairs of terms, five of which are studiously and emphatically identified with each other: now, it is utterly incredible, that, in composition so nicely balanced, and, in five parts out of six, so obviously conformed to the laws of Hebrew parallelism, those laws should be infringed in the remaining sixth part; that is, that, when five pairs of terms are respectively identical, the sixth pair should be diverse.

Thus far, we have been viewing these lines almost abstractedly from their subject-matter, and as we might view a question of mathematical proportion. But the incredibility of the supposed departure from the laws of parallelism will be infinitely increased, when we consider *what* the ONLY term is, in the prophetic citation, which, by this departure, would be left without equivalent, in the interpretative stanza: it is a term, which, it were little short of blasphemous to say, could, through any forgetfulness or oscitancy, have been for a moment lost sight of, either by the inspired utterers of this magnificent hymn, or by the inspired penman who recorded their expressions:—no less a

term, 'than the incommunicable name of the supreme JEHOVAH. This name is the key-stone, at once, of their argument and their prayer. Leave it out here, that is, deprive it of a just equivalent, and their prayer will be disrespectful, and their interpretation of the prophecy will halt in its most leading member. But the only possible equivalent, the only unappropriated words of the four interpretative lines, are those very words, which, by an independent argument, we have already shewn to be the correlatives of that name; the words, *τον ἅγιον παιδα σου Ιησουν*, *thine holy child Jesus*: and, from these united considerations, we again reach our former conclusion, that the JESUS of the New Testament is the JEHOVAH of the Old.

The importance of this subject will justify the following additional observations:

1. If the Supreme Godhead of our Lord Jesus Christ be not a fact, and if it was not meant to be asserted in the Sacred Text, all ambiguity might have been avoided, and an unexceptionable correlative for *του κυριου*, might have been provided, by the bare insertion of three words, thus:

επι σε, και επι τον ἅγιον παιδα σου Ιησουν ὃν εχριστας·

AGAINST THEE, AND against thine holy child Jesus,
whom thou hast anointed:

επι σε, answering to *κατα του κυριου*, and *επι τον ἅγιον παιδα κτλ*, answering to *κατα του χριστου αυτου*: thus, and thus only, on the supposition of our Lord's *non-divinity*, could effectual provision have been made for, at once, completing the parallelism, and avoid-

ing the idolatrous ascription of godhead to a creature; and, on the same supposition, to have inserted these, or equivalent words, must have been the bounden duty of the authors of this hymn. Their omitting, therefore, to insert them, taken along with the wording of the context, is a proof, that they understood *the holy child Jesus* to be VERY GOD OF VERY GOD.

2. On a superficial view of the passage which we have been examining, an objection might possibly be made, against the *anointer* and the *anointed* being the same; against God's being his own holy child, and anointing himself. A sufficient reply may be drawn from the language of the forty-fifth Psalm; in which we read the following address to the Supreme Being:

Thy throne, O God, endureth for ever:

and soon after, without any change of persons, or the least intimation that any other being is addressed, we find these words:

Wherefore God hath anointed thee;

Thy God, with the oil of gladness above thy fellows:

These passages, and those under consideration in the Acts and second Psalm, afford mutual light and support to each other; they must stand or fall together: now, with respect to the forty-fifth Psalm, reference needs only be made to Bishop Horsley's Sermons, for a masterly and most satisfactory discussion of the whole context. One short passage I cannot forbear extracting: "It is

“ manifest, that these things can be said only of
 “ that person, in whom the godhead and the
 “ manhood are united; in whom, the human na-
 “ ture is the subject of the unction, and the ele-
 “ vation to the mediatorial kingdom is the reward
 “ of the man Christ Jesus: for Christ, being in
 “ his divine nature equal with the Father, is in-
 “ capable of any exaltation. Thus, the unction
 “ with the oil of gladness, and the elevation above
 “ his fellows, characterise the manhood; and the
 “ perpetual stability of the throne, and the unsul-
 “ lied justice of the government, declare the god-
 “ head.” Horsley: Sermon vii. p. 117. 2d edi-
 tion. A similar plan of exposition might be safely,
 and successfully, applied to these passages of Acts,
 iv. and Psalm ii. Let but the doctrine of the
Theanthrope, the GOD-MAN, be carefully kept in
 view, and all such objections as the present must
 vanish into thin air.

And now to proceed with the remainder of this
 supplicatory hymn. The last two lines of the
 third stanza form the connecting link between that
 stanza and the fourth:

To do whatsoever things thy hand,
 And thy counsel pre-determined to be done:

“ thy hand,” that is, thine over-ruling power;
 “ thy counsel,” that is, thy pre-disposing wisdom.
 These two topics give the subject of the next
 stanza; in which, by an epanodos, they are taken
 up in the inverted order. First, an appeal is made
 to the wisdom or “ counsel” of God:

And now, Lord, look down upon their threatenings,
 And give unto thy servants,
 With all boldness to speak thy word :

that is, “ And, as thy wise counsel pre-determined,
 “ that, through the confederacy of Jews and Gen-
 “ tiles, of kings and rulers, Christ should suffer ;
 “ so, let the same wise counsel be now made conspi-
 “ cuous, in the undaunted preaching of Christ
 “ crucified.”

Next, the “ hand,” or power of God, is brought forward :

While thou art stretching forth thy hand for healing ;
 And while signs and wonders are performed,
 Through the name of thy holy child Jesus :

that is, “ What is now taking place, is to us thy
 “ servants an argument of confidence : thy hand
 “ was lately raised, to give that power to Christ’s
 “ enemies, which, without thy permission, they
 “ could not have attained : the same hand is now
 “ miraculously raised to heal diseases, and to work
 “ wonders, through the name of Jesus : we accept
 “ the blessed indication ; and, trusting in thy
 “ mighty power, we will go forth, to proclaim the
 “ glories of that name, which we now behold thus
 “ signally efficacious.”

The observations just made upon the last stanza may, perhaps, in some degree, contribute to set aside the transposition proposed by Limborch, and adopted by Dr. Markland ; who would read thus :

For, of a truth, there have combined,
 Against thine holy child Jesus, whom thou hast anointed
 To do whatsoever things thy hand
 And thy counsel pre-determined to be done,
 Both Herod, and Pontius Pilate, &c.

Or else :

For, of a truth, there have combined,
 Both Herod and Pontius Pilate,
 With the heathen, and the peoples of Israel,
 Against thine holy child Jesus whom thou hast anointed,
 To do whatsoever things, &c.

This totally unauthorised innovation has been ably controverted, by Dr. Doddridge, *Family Expositor*; by Dr. H. Owen, *ap. Bowyer's Conj.*; and by Valckenaer, *Schol. in loc.*

I shall only add, that, between this hymn, and the prayer of Hezekiah, *Isaiah, xxxvii. 16—20.* (which Bishop Lowth ought to have distributed in the poetical form) there is a striking resemblance.

SECTION IX.

I HAVE now sufficiently exemplified the manner, in which the writers of the New Testament were accustomed to cite, to abridge, to amplify, and to combine, passages from the poetical parts of the Old Testament; and frequently to annex, or intermingle with their citations, parallelisms by no means less perfect, of their own original composition. Henceforward, I shall confine myself to parallelisms purely original; commencing with parallel couplets and triplets; examples of which, with occasional annotations, will form the present section.

1. In the first place, then, I shall give a few plain specimens of parallel couplets:

μεγαλυνει ἡ ψυχη μου τον Κυριον
και ηγαλλιασε το πνευμα μου επι τω Θεω τω σωτηρι μου.

My soul doth magnify the Lord;
And my spirit hath exulted in God my Saviour.

S. Luke, i. 46, 47.

τω αιτουντι σε, διδου
και τον θελοντα απο σου δανεισθαι, μη αποσραφης.

To him that asketh thee, give;
And him that would borrow from thee, turn not away.

S. Matt. v. 42.

εν ὧ γαρ κριματι κρινετε, κριθησεσθε
και εν ὧ μετρω μετρειτε, μετρηθησεται ὑμιν.

For with what judgment ye judge, ye shall be judged ;
And with what measure ye mete, it shall be measured
unto you.

S. Matt. vii. 2.

In the last line, Griesbach reads *μετρηθησεται* instead of *αντιμετρηθησεται*. The alteration is sanctioned by seven uncial MSS. of Griesb., by two of Matthäi, by several of the smaller character, and by many Versions and Fathers. It is also demanded by the parallelism : *κριματι, κρινετε, κριθησεσθε*, in the first line, require, in order to preserve the balance of the periods, *μετρω, μετρειτε, μετρηθησεται*, in the second line.

Παντι δε ὡ ἐδοθη πολυ, πολυ ζητηθησεται παρ' αυτου·
και ὡ παρεθεντο πολυ, περισσοτερον αιτησουσιν αυτον.

Unto whomsoever much is given, of him shall much be
required ;
And to whom they have committed much, of him will
they demand the more.

S. Luke, xii. 48.

ὁ σπειρων φειδομενωσ, φειδομενωσ και θερισει·
και ὁ σπειρων επ' ευλογιασ, επ' ευλογιασ και θερισει.

He who soweth sparingly, sparingly also shall reap ;
And he who soweth bountifully, bountifully also shall
reap.

2 Cor. ix. 6.

ὁ σπειρων εις την σαρκα ἑαυτου, εκ της σαρκος θερισει φθοραν·
και ὁ σπειρων εις το πνευμα, εκ του πνευματος θερισει ζωνη
αιωνιον.

He who soweth to his flesh, of the flesh shall reap
corruption ;
And he who soweth to the spirit, of the spirit shall reap
life eternal.

Gal. vi. 8.

ὁ ἀγαθὸς ἀνθρώπος, ἐκ τοῦ ἀγαθοῦ θησαυροῦ, ἐκβάλλει ἀγαθὰ
καὶ ὁ πονηρὸς ἀνθρώπος, ἐκ τοῦ πονηροῦ θησαυροῦ, ἐκβάλλει
πνηρα.

The good man, from the good treasure, bringeth forth
good things;
And the evil man, from the evil treasure, bringeth forth
evil things.

S. Matt. xii. 35.

In the received text, the reading is ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας. The last two words, on the authority of numerous and ancient MSS., Versions, and Fathers, have been very properly rejected by Bengel, Griesbach, Dr. Campbell, &c. They are, in fact, altogether needless, being far more elegantly supplied from the τῆς καρδίας of the preceding verse: and, if inserted in the first line of this couplet, their insertion would, in order to maintain the parallelism, be necessary in the second line also; an insertion sanctioned by very few MSS., and those of little value. In the parallel place of S. Luke, ch. vi. ver. 45., the words τῆς καρδίας αὐτοῦ, are, of necessity, inserted; because that evangelist, by a transposition with him not unusual, has postponed the clause ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας, which, in S. Matthew, is preparatory to this couplet. S. Luke, it will be observed, introduces the additional words into *both lines*, so as to maintain the equipoise:

ὁ ἀγαθὸς ἀνθρώπος, ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ,
προφέρει τὸ ἀγαθόν·

καὶ ὁ πονηρὸς ἀνθρώπος, ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας
αὐτοῦ, προφέρει τὸ πονηρόν.

The received text, and even the text of Griesbach, in S. Matt. xii. 35., read *τα αγαθα* with the article, and *πονηρα* without it. This difference has occasioned what Bp. Middleton justly calls “ a whimsical distinction ” of Casaubon ; rendered yet more whimsical by Raphel. The Bishop is of opinion that “ either *both αγαθα* and *πονηρα* had the article, or *both* were without it.” The latter branch of the alternative is more probably the right one, both from the doctrine of the Greek article, and from the preponderance in its favour of the best, as well as the most numerous MSS. Either of these readings would preserve the parallelism of members. The present is one of those instances, in which Griesbach not only, after his usual manner, neglects both the grammatical construction, and the balance of periods, but decides against a great mass of external evidence : no less than twenty-seven MSS. of Wetstein, ten of Birch, including Vatic. 1209, and fifteen of Matthäi, among which are several of his best, omit *τα* before *αγαθα*. See Bp. Middleton, Doctrine of Gr. Article, p. 214.

ου το εισερχομενον εις το σωμα, κοινοι τον ανθρωπον
αλλα το εκπορευομενον εκ του σωματος, τουτο κοινοι τον αν-
θρωπον.

Not that which cometh into the mouth, defileth the man ;
But that which goeth forth from the mouth, this defileth
the man.

S. Matt. xv. 11.

δι τα αγαθα ποιησαντες, εις ανασασιν ζωης
δι δε τα φαυλαπραξαντες, εις ανασασιν κρισεως.

They who have produced good things, unto the resurrection of life;

But they who have practised evil things, unto the resurrection of condemnation.

S. John, v. 29.

The distinctness of the two participles, *ποιησαντες* and *πραξαντες*, I have endeavoured to preserve, by rendering the former, “who have produced,” the latter, “who have practised.” I am well aware, that these terms are promiscuously employed, in several parts of the New Testament: but, in this passage, I conceive they are antithetically used; *ποιησαντες* being applied to *good* works, and *πραξαντες* to *evil*: a conjecture strengthened by a similar passage of the same writer:

πας γαρ ὁ φαυλα πρασσω, μισεῖ το φως·

ὁ δὲ ποιῶν τὴν ἀληθειαν, ἐρχεται πρὸς το φως.

For every one who *practiseth* evil things hateth the light;

But he who *doeth* (or *produceth*) the truth, cometh to the light.

S. John, iii. 20, 21.

S. John, it is to be observed, is the only sacred writer with whom we are here immediately concerned; it is respecting *his* acceptation of the terms, that we are alone to form our opinion: now, he uses the verb *πρασσω*, *only* in these two cases; and his adoption of a word probably not familiar to him, in two antithetical passages *exclusively*, cannot well be accounted for, but on the supposition, that he wished to give the antithesis all the force in his power: had not this been his intention, the verb *ποιεω*

might have been repeated ; and, where he had no antithesis in view, he actually does employ it in the *bad* sense : we read, ὁ ποιοῦν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ. “ He who committeth sin, committeth also “ a breach of the law.” 1 John, iii. 4. Both Lampe and Bengel have observed, in the two passages of S. John’s gospel, the antithetical force of ποιεῶ, and πρᾶσσω. The precise import of this antithesis, I cannot presume to determine. It may not, however, be amiss to throw out for consideration, that ποιεῶ frequently signifies “ to produce fruit ;” and that S. Paul contrasts *the fruit of light*, with *the unfruitful works of darkness*. See Ephes. v. 9. 11. ; with the various reading, (φωτὸς for πνεύματος) which is the proper reading, of the former verse.

καυχασθῶ δὲ ὁ ἀδελφὸς ὁ ταπεινός, ἐν τῷ ὑψεῖ αὐτοῦ.
ὁ δὲ πλουσιός, ἐν τῇ ταπεινώσει αὐτοῦ.

Let the lowly brother, rejoice in his exaltation ;
But the rich, in his humiliation.

S. James, i. 9, 10.

καθαρίσατε χεῖρας, ἁμαρτωλοί.
καὶ ἀγνίσατε καρδίας, διψυχοί.

Cleanse your hands, ye sinners ;
And purify your hearts, ye double-minded.

S. James, iv. 8.

καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς.
καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς.

And the Sea gave up the dead that were in it ;
And Death and Hades give up the dead that were in them.

Revel. xx. 13.

2. The next examples to be adduced, are examples of the triplet; that is, of three connected and correspondent lines, at least constructively parallel with each other; and forming, within themselves, a distinct sentence, or significant part of a sentence:

αἱ ἀλωπεκες φωλεους εχουσι·
 και τα πτερινα του ουρανου κατασκηνωσει·
 ὁ δε υἱος του ανθρωπου ουκ εχει που την κεφαλην κλινη.

The foxes have dens;
 And the birds of the air have nests;
 But the Son of man hath not where to lay his head.

S. Matt. viii. 20.

η ποιησατε το δενδρον καλον, και τον καρπον αυτου καλον·
 η ποιησατε το δενδρον σαπρον, και τον καρπον αυτου σαπρον·
 εκ γαρ του καρπου, το δενδρον γινωσκεται.

Either make the tree good, and its fruit good;
 Or the tree corrupt, and its fruit corrupt;
 For, from the fruit, the tree is known.

S. Matt. xii. 33.

και δωσω σοι τας κλεις της βασιλειας των ουρανων·
 και ὁ εαν δησης επι της γης, εσαι δεδεμενον εν τοις ουρανοις·
 και ὁ εαν λυσης επι της γης, εσαι λελυμενον εν τοις ουρανοις;

And I will give unto thee the keys of the kingdom of
 heaven;
 And whatsoever thou shalt bind on earth, shall be bound
 in heaven;
 And whatsoever thou shalt loose on earth, shall be loosed
 in heaven.

S. Matt. xvi. 19.

εγειραι ὁ καθευδων,
 και ανασα εκ των νεκρων,
 και επιφαισει σοι ὁ Χριστος.

Awake, thou who sleepest;
 And arise from the dead;
 And Christ will shine upon thee.

Ephes. v. 14.

Wolfius, Cur. Philol. ; and Rosenmüller, cite Heumann (Pœciles, tom. ii. p. 390.) as conjecturing these three lines to have been borrowed from one of those “hymns, or spiritual songs,” which, even in the apostles’ days, were used in the Christian Church ; and which are immediately noticed by S. Paul, in the same chapter of the same epistle, verse 19. The conjecture has been approved, and adopted, by Professors Storr, and Michaelis ; nor is it opposed by Rosenmüller. Wolfius, indeed, objects ; but his objections are not strong. Whether the verses be, or be not, (with very slight alteration,) received as classic metres, they certainly form a triplet of constructive parallelisms.

ὁ πιστευων εις τον υιον, εχει ζωην αιωνιον*
 ο δε απειθων τω υιω, ουκ οψεται ζωην*
 αλλ’ η οργη του θεου μενει επ’ αυτον.

He who believeth in the Son, hath life eternal ;
 But he who disobeyeth the Son, shall not see life ;
 But the wrath of God abideth on him.

S. John, iii. 36.

In this passage, our translators have not preserved the variation of the terms, ὁ πιστευων, ὁ απειθων : rendering the former, “he that believeth ;” the latter, “he that believeth not.” The variation, however, is most significant ; and should, on no account, be overlooked : as Dr. Doddridge well observes,

“ the latter phrase explains the former ; and shews, “ that the *faith* to which the promise of eternal “ life is annexed, is an effectual *principle* of sincere “ and unreserved *obedience.*” The descending series is magnificently awful : he, who, with his heart, *believeth in the Son*, is *already* in possession of eternal life : he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not the Son*, not only does not possess *eternal* life, he does not possess any thing worthy to be called *life at all* ; nor, so persisting, ever can *possess*, for he shall not even *see* it : but this is not the whole ; for, as eternal life is the *present possession* of the faithful, so the wrath of God is the *present and permanent* lot of the disobedient ; it *abideth on him.*

και τοτε αποκαλυφθησεται ο ανομος·
 ον ο Κυριος Ιησους αναλωσει, τω πνευματι του σωματος αυτου·
 και καταργησει, τη επιφανεια της παρουσιας αυτου·

And then shall be revealed the lawless one ;
 Whom the Lord Jesus will waste away, with the breath
 of his mouth ;
 And will utterly destroy, with the bright appearance of
 his coming.

2 Thess. ii. 8.

The word *Ιησους*, sanctioned by numerous MSS., Vers., and Fathers, and admitted by Griesbach into his text, I have inserted. There is an advance in the sense of the *last two lines* : “ the “ bright appearance of our Lord’s coming,” being a manifest rise above “ the breath of his mouth.” A similar progress is observable in the words *αναλωσει*, and *καταργησει* : and, indeed, it is demanded

by the laws of parallelism: the couplet in question is a direct parallelism of the bimembral kind; and, as the second member of the second line rises above the second member of the first line, so the first member of the second line must rise above the first member of the first line; that is, *καταργησει* must rise above *αναλωσει*. An advance confirmed by the acknowledged force of these two words: for, as Dr. Chandler observes, the verb *αναλισκω* is often used to denote any sort of gradual waste, or lingering decay; and the verb *καταργεω* is no less frequently employed, as expressive of abolition, of final and complete destruction. It may be not improbable, that the apostacy here predicted by S. Paul, is *first* to be *gradually counteracted*, by the diffusion of Christian truth, conveyed in the text, under the image of “the breath of our Lord’s mouth;” and *then* to be *ultimately* put down, and *annihilated*, by the last triumphant advent of the irresistible Messiah, here designated, as “the bright appearance of his coming.”

It is remarkable, that Daniel, when speaking of the little horn, uses also an ascending parallelism:

But the judgment shall sit, and they shall take away his
dominion;

To *consume* it, and to *destroy* it for ever.

Dan. vii. 26.

“The judgment shall sit, to consume: they shall take away dominion, to destroy.” The renderings given by Theodotion, are, *αφανισαι*, and *απολεσαι*, to

deform, and *destroy*: by the LXX, *μιαναι* and *απολεσαι*, to *pollute* and to *destroy*.

In the text of S. Paul, Spohn and Schleusner consider the words *αναλωσει* and *καταργησει* to be *synonymous*: if the principles of cognate parallelism apply to this passage, (and who can question that they do apply to it?) the lexicographers must be wrong.

ουαι αυτοις· ὅτι ἐν τῷ ὁδῷ τοῦ καὶν ἐπορευθησαν·
καὶ τῆ πλανῆ τοῦ βλααμ μισθοῦ ἐξεχύθησαν·
καὶ τῆ ἀντιλογία τοῦ κορῆ ἀπωλοντο.

Wo unto them! For in the way of Cain have they
walked;

And in the deviousness of Balaam's reward, they have
eagerly rushed on;

And in the gainsaying of Korah, they have perished.

S. Jude, 11.

Things future are here spoken of in the grandest style of prophetic poetry, as already accomplished. The climax, in the concluding terms especially of the lines, is very strongly marked.

πεμψον τὸ δρεπανον σου, καὶ θερισον·
ὅτι ἦλθεν * ἡ ὥρα τοῦ θερισαι·
ὅτι ἐξηρανη ὁ θερισμος τῆς γῆς.

πεμψον σου τὸ δρεπανον τὸ οἶζυ·
καὶ τρυγησον τοὺς βοτρυας τῆς ἀμπελου τῆς γῆς·
ὅτι ἠκμασαν αὶ σαφυλαι αὐτῆς.

* The common editions after *ἦλθεν* read *σοι*, which is omitted, on abundant authority, and to the improvement of the sense, by Mill, Bengel, Wetstein, and Griesbach.

Put forth thy sickle and reap ;
For the season of reaping is come ;
For the harvest of the earth is ripe.

Put forth thy sharp sickle ;
And gather in the clusters of the vine of the earth ;
For its grapes have reached their full growth.

Rev. xiv. 15. 18.

This passage imitates, and improves upon, Joel, iii. 13. The imagery of the two triplets is kept beautifully distinct ; that of the former, derived from harvest ; that of the latter, from vintage : “ per *messem*,” says Bengel, “ magna piorum, per *vin-demiam* magna impiorum multitudo, ex mundo *educitur*.” It seems finely in character, that the angel who announces, and invites, the former gracious process, declares the time of harvest to be come ; as though the heavenly powers were eagerly anticipating the consummation of the just ; and reckoning, as it were, the hours, till the period of its *appointed arrival*. Respecting the vintage, on the contrary, no mention is made of the season, or the hour ; it is not anticipated with pleasure ; it is not seemingly matter of *appointment* ; it is made to depend solely on the full growth of the grapes ; that is, on the fulness of the measure of iniquity. There is a remarkable difference between the reaper of the harvest and the gatherer of the vintage : the former is seated on a white cloud, like the Son of man, having on his head a golden crown ; the latter simply comes out of the temple in heaven ; there is no golden crown, no

luminous cloud, above all, no resemblance to the Son of man. These distinctions surely are significant: another yet remains: both have sharp sickles; but when the mystical reaper is invited to perform his office, it is merely said, *put forth thy sickle*; while to the mystical vintager it is said, *put forth thy SHARP sickle*: may not this variation of language, especially as connected with variations yet more striking, be accommodated to the severity of a process, of which the termination is unspeakably terrific? “And the angel thrust in his
“sickle into the earth, and gathered the vine of
“the earth, and cast it into the great wine-press of
“the wrath of God: and the wine-press was
“trodden without the city; and blood came
“out of the wine-press, even unto the horses’
“bridles, by the space of a thousand and six hun-
“dred furlongs.”

εαν δε το αλας μωρανθη, εν τινι αλισθησεται ;
εις ουδεν ισχυει ετι, ει μη βληθηναι εξω,
και καταπατεισθαι υπο των ανθρωπων.

ου δυναται πολις κρυβηναι, επανω ορους κειμενη·
ουδε καιουσι λυχνον, και τιθεασιν αυτον υπο τον μοδιον,
αλλ' επι την λυχνιαν, και λαμπει πασι τοις εν τη οικια.

ουτω λαμψατο το φως υμων εμπροσθεν των ανθρωπων,
οπως ιδωσιν υμων τα καλα εργα,
και δοξασωσι τον πατερα υμων, τον εν τοις ουρανοις.

But if the salt have become insipid, wherewith shall it be
salted?

It is good for nothing thenceforth, except to be cast out;
And to be down-trodden under foot of men.

A city cannot be concealed, situated on a mountain ;
Nor do they light a candle, and place it under the
bushel ;

But upon the lamp-stand, and it shineth to all in the
house.

So let your light shine before men,
That they may see your good works,
And glorify your Father who is in heaven.

S. Matt. v. 13, 14, 15.

The bushel, the lamp-stand ; monadic nouns, which require the article ; see Dr. Campbell and Bishop Middleton in loc. Our Lord, in addressing the multitude, frequently brings his illustrations not only from familiar, but from humble life ; here he speaks of a house, in which there seems to be only one candlestick or lamp-stand ; and one bushel for measuring corn.

αιτειτε, και δοθησεται υμιν
ζητειτε, και ευρησετε
κρουετε, και ανοιγησεται υμιν.

πας γαρ ο αιτων, λαμβανει
και ο ζητων, ευρισκει
και τω κρουοντι, ανοιγησεται.

Ask, and it shall be given unto you ;
Seek, and ye shall find ;
Knock, and it shall be opened unto you :

For every one who asketh, receiveth ;
And every one who seeketh, findeth ;
And to every one who knocketh, it shall be opened.

S. Matt. vii. 7, 8.

These triplets are closely connected, not merely in their subject-matter, but by their form of construc-

tion ; the first, second, and third lines of each, being respectively parallel to the first, second, and third lines of the other : the parallelisms will be obvious, by reducing the passage to a stanza of six lines, thus :

Ask, and it shall be given unto you ;
 For every one who asketh, receiveth :
 Seek, and ye shall find ;
 For every one who seeketh findeth :
 Knock, and it shall be opened unto you ;
 For, to every one who knocketh, it shall be opened.

The existing order, however, is incomparably preferable ; both, as presenting our Lord's three injunctions in a compact body, and as keeping distinct two separate grounds of encouragement to obey these injunctions. In the first triplet, it will be observed, the encouragement is individual, or, at least, specific : “ it shall be given unto *you* ; “ *ye* shall find ; it shall be opened unto *you*.” In the second triplet, the encouragement is generic, or, rather, universal : “ *every one* who asketh, who “ seeketh, who knocketh.” * May not this advance, from promises to principles, from particulars to universals, have been designed, at once to elicit the faith of our Lord's immediate followers, and to establish the confidence of all succeeding gener-

* According to syntactic order, the *was γαρ* of the first line relates equally to the two remaining lines of this second triplet. The copulative *και* is, in fact, but a substitute ; the full expression would stand thus :

was γαρ ὁ αἰτων λαμβανει
was γαρ ὁ ζητων ευρισκει
παντι γαρ τω κρουοντι ανοιγησεται.

See Dr. Campbell, Prelim. Diss. xii. part i. § 29.

ations? Had the assurance been merely of a general nature, had it wanted the personal specialty of the first triplet, sufficient provision might not have been made for the doubts and hesitations of early converts, of whom it is repeatedly asserted, that they were dull in apprehension, and slow of belief: had the assurance been merely specific, had it wanted the principled extension of the second triplet, it might, in after-ages, have been difficult to prove, that it was not a peculiar privilege of our Lord's original disciples: as the passage stands, both purposes have been abundantly attained: the timidity of Christ's infant followers was encouraged, and the scepticism of prayerless rationalists was met by anticipation. A bare inspection of the context is enough to confute Rosenmüller, and others *ejusdem farinae*, who would fain restrict the promises here made, to the apostles alone.

A distinction of the same nature with that just adverted to, is observable in the commencement of our Lord's discourses, (for, that they were distinct discourses, delivered on different occasions and in different places, I am, on many accounts, persuaded,) S. Luke, vi. 20. and S. Matt. v. 3.: in the former we read:

μακαριοι οι πτωχοι· οτι υμετερα εστιν η βασιλεια του Θεου :

Happy are ye poor: for YOURS is the kingdom of God:
in the latter:

μακαριοι οι πτωχοι τω πνευματι· οτι αυτων εστιν η βασιλεια των ουρανων :

Happy the poor in spirit: for THEIRS is the kingdom of heaven:

The one, a special beatitude, confined to the persons then addressed ; the other, a general beatitude, restricted to no given individuals, limited to no particular period of time.

Commentators have variously explained the terms *ask*, *seek*, *knock*. The explanation of Euthymius Zigabenus is worthy of attention : *αιτειν εκελευσε, και την δοσιν υπεσχειο. πλην μη απλως αιτειν, αλλα μετ' επιμονης και ευτονιας· τουτο γαρ δηλοι το ζητειτε. και μη μονον μετ' επιμονης και ευτονιας, αλλα και μετα θερμότητος και σφοδρότητος· τουτο γαρ βουλεται το κρουετε.* “ He “ commanded us to ASK, and promised the gift : “ not, however, simply to ask, but with perseverance and alacrity ; for this is indicated by the “ word SEEK : and not only with perseverance and “ alacrity, but with fervour also, and vehemence ; “ for this is the force of the word KNOCK.” An interpretation, it must be observed, which Euthymius extracted and abridged from S. Chrysostom. See this Father’s twenty-third homily on S. Matthew.

Perhaps, without doing any violence to the moral meaning, the continuity and progress of the metaphor may be thus exhibited :

Ask the way, and information shall be given to you ;
 Seek the house, and ye shall find it ;
 Knock at the door, and it shall be opened unto you.

σου δε, ποιουντος ελεημοσυνην,
 μη γνωτω ή αριστερα σου,
 τι ποιει ή δεξια σου·

όπως η σου ή ελεημοσυνη εν τω κρυπτω,
 και ό πατηρ σου, ό βλέπων εν τω κρυπτω,
 αυτος αποδώσει σοι, εν τω φανερω.

συ δε, όταν προσευχη,
 εισελθε εις το ταμειον σου,
 και κλεισας την θυραν σου,
 προσευξαι τω πατρι σου, τω εν τω κρυπτω,
 και ο πατηρ σου, ο βλεπων εν τω κρυπτω,
 αποδωσει σοι, εν τω φανερω.

συ δε, νηστειων, αλειψαι σου την κεφαλην,
 και το προσωπον σου νιψαι,
 οπως μη φανης τοις ανθρωποις νηστειων,
 αλλα τω πατρι σου, τω εν τω κρυπτω,
 και ο πατηρ σου, ο βλεπων εν τω κρυπτω,
 αποδωσει σοι, εν τω φανερω.

But, when thou givest alms,
 Let not thy left hand know,
 What thy right hand doeth ;
 That thine alms may be in secresy,
 And thy Father, who seeth in secresy,
 Himself will reward thee, in publicity.

But thou, when thou prayest,
 Enter into thy closet,
 And having closed thy door,
 Pray to thy Father, who is in secresy,
 And thy Father, who seeth in secresy,
 Will reward thee, in publicity.

But thou, when fasting, anoint thy head,
 And wash thy face,
 That thou mayest not appear a faster unto men,
 But unto thy Father, who is in secresy,
 And thy Father, who seeth in secresy,
 Will reward thee, in publicity.

S. Matt. vi. 3, 4. 6. 17, 18.

In the original of these three pair of triplets, are several *ομοιοτελευτα*, or rhyming terminations, which,

in an English version, it is impossible to preserve : such are ἡ ἀριστερά σου· ἡ δεξιά σου : ταμειῖον σου· θυρᾶν σου : and twice repeated, τῷ πατρὶ σου· ὁ πατήρ σου· ἀποδώσει σοι. In the more remarkable, more frequently repeated, and far more important occurrence, of ἐν τῷ φανερω· ἐν τῷ κρυπτῷ, I have thought it right to make an effort, which, after all, is but a poor approximation, by rendering those antithetical terms, *in secrecy* ; *in publicity*.

The clause ἐν τῷ φανερω, has occasioned much critical discussion : on the authority of several MSS., Versions, and Fathers, it is rejected throughout, from verses 4, 6, and 18, by Erasmus, Mill, Bengel, Campbell, &c. ; its retention throughout, is defended by Whitby, and others ; Wetstein and Griesbach omit it in verse 18 ; and the latter thinks it a probable interpolation also in verse 4. The retention throughout, may be defended, on the following grounds.

1. If the disputed words be tried on the testimony of MSS., Versions, and Fathers, the weight of evidence preponderates in their favour, so far as verses 4 and 6 are concerned ; while, in verse 18, though omitted by the majority, they are retained by several : under these circumstances their *total* rejection would seem quite unwarrantable ; and even their *partial* rejection, does not appear to be demanded ; especially, as the probability is far greater, that a copyist might have accidentally dropt them from the eighteenth verse, than, either by accident or by design, have transferred

them thither, from the fourth verse, or from the sixth, after so long an interval of text.

2. The antithesis between *το κρυπτον*, and *το φανερον* is very frequent in the New Testament; see particularly, S. Mark, iv. 22. S. Luke, viii. 17. Rom. ii. 28, 29. 1 Cor. xiv. 25. also S. John, vii. 10., where *φανερως* and *εν κρυπτω* are antithetically opposed. It is not improbable, that our Lord might have used this *formula* the rather, as having been familiar to the Jews. Schoettgen, Hor. Hebr. tom. i. p. 56, 57, and Wetstein in loc. have accumulated, from rabbinical writers, numerous examples of the same antithesis. Circumstances these, which heighten the probability, that the words in question are genuine.

3. The moral argument, urged by Origen, and adopted by Dr. Campbell, not only is unsupported by the moral teaching of the New Testament at large, but is actually at variance with that teaching. I shall transcribe the words of Dr. C. :
 “ Origen did not think it probable, that our Lord,
 “ in dissuading his disciples from paying a regard
 “ to the judgment of men, would have introduced
 “ as an incitement, that the reward should be
 “ public; a circumstance which brought them back,
 “ as it were, by another road, to have still a re-
 “ gard for the esteem of men.” What then, one
 may fairly ask, could have been the opinion of Origen, and of Dr. Campbell, respecting S. Luke, xiv. 10? Our Lord is there inculcating humility; enjoining his disciples to take the lowest room; and what inducement does he hold out?

“ That when he that bade thee, cometh, he may
 “ say unto thee, Friend, go up higher; *then*
 “ *shalt thou have worship, in the presence of them*
 “ *that sit at meat with thee.*” On this passage
 Dr. C. makes no remark: *here* are no various
 readings, except one, which augments the force of
 our Lord’s appeal to a moderated regard for the
 esteem of others: several MSS. and Versions in-
 sert *παντων* after *ενωπιον*: “ in the presence of ALL
 “ them who sit at meat with thee.” The truth is,
 that neither our Lord, nor his apostles, forbid *all*
 regard to the judgment and approbation, espe-
 cially of good men; they disallow it, indeed, as
 the *principle of action*; particularly in religious
 matters, where it is a sort of sacrilege: but, as a
 subordinate and subsidiary motive, they both allow
 and recommend it. And besides, in the disputed
 clause, not the applause of men merely, but the
 concurrent approbation of an assembled universe,
 and of the holy angels of God, at the general
 judgment, is referred to: a motive, so repeatedly
 urged in our Lord’s discourses, not to mention
 other parts of the New Testament, that, without
 irreverence, and probably without spiritual loss, it
 cannot be dismissed from our minds. The scru-
 pulosity of Origen should, in this case, give way,
 before the manly piety of S. Chrysostom: Μεγα και
 σεμνον αυτω καδιζων δεατρον και οπερ επιθυμει, τουτο μετα
 πολλης αυτω διδους της περιουσιας. τι γαρ βουλει, φησιν; ουχι
 δεατας εχειν των γινομενων τινας; ιδου τοιουν εχεις, ουχι αγγελους
 και αρχαγγελους, αλλα τον των όλων Θεον. ει δε και ανθρωπους
 επιθυμεις εχειν δεωρους, ουδε ταυτης σε αποσερει της επιθυμιας,

καιρω τω προσηκοντι· αλλα και μετα πλειονας σοι αυτο παρεχει της υπερβολης. νυν μεν γαρ αν επιδειξη, δεκα και εικοσιν, η και εκατον ανθρωποις επιδειξασθαι δυναση μονοις· αν δε σπουδασης νυν λανθανειν, τοτε σε αυτος ο Θεος ανακηρυξει, της οικουμενης παρουσης απασης. ωσε μαλισα, ει βουλει ανθρωπους ιδειν σου τα κατορθωματα, κρυψον αυτα νυν, ινα μετα πλειονος τιμης τοτε αυτα παντες θεασωνται, του Θεου φανερα ποιουντος, και επαιροντος, και παρα πασιν ανακηρυττοντος. νυν μεν γαρ σου και καταγνωσονται οι ορωντες, ως κενοδοξου· γεφανουμενον δε ιδοντες, ου μονον ου καταγνωσονται, αλλα και θαυμασονται απαντες. — δια δε τουτο, ουχι μονον ουκ επιδεικνυσθαι κελευει, αλλα και σπουδαζειν λανθανειν. ουδε γαρ εσιν ισον, μη σπουδασαι φανηναι, και σπουδασαι λανθανειν. Tom. vii. p. 246. edit. Montfauc. Tom. ii. p. 134. edit. Savil. “ Our Lord here as-
 “ sembles round the Christian, a great and venerable
 “ theatre; and gives him, with exceeding great
 “ abundance, the very object that he longs after.
 “ For what, saith he, dost thou wish for? Is it
 “ not to have some spectators of thy good deeds?
 “ Behold thou hast, I will not say angels and arch-
 “ angels, but the God of all the world. But if
 “ thou desirest to have men also for thy spec-
 “ tators, neither shalt thou be frustrated even in
 “ this desire, at the proper time: but HE will
 “ grant it thee, in a far more eminent degree.
 “ For if, indeed, thou exhibitest thyself now, the
 “ exhibition must be limited to ten, twenty, or
 “ perhaps at most, an hundred spectators. But,
 “ if thou art *now* studious of concealment, *then*,
 “ God himself, as an herald, will proclaim thee,
 “ in the presence of the whole world. Where-
 “ fore, if desirous that men should witness thy

“ good works, especially conceal them *now*; in order
 “ that, *hereafter*, all men may behold them with
 “ greater approbation, when God will make them
 “ manifest, and extol them, and proclaim them be-
 “ fore all. For besides, those who now see thy works
 “ will condemn thee as vain-glorious; but here-
 “ after, when all behold thee crowned, they will
 “ not only not condemn, they will admire and
 “ revere thee. — On this account it is, that Christ
 “ commands thee, not only not to court exhi-
 “ bition, but to be studious of concealment: for
 “ observe, it is one thing *not to be* studious of
 “ publicity; and another thing *to be* studious of
 “ concealment.”

4. The laws of parallelism seem to decide the point at issue. Omit *εν τω φανερω* in the three places, and that equipoise, so essential to Hebrew poetry, will be destroyed; destroyed, too, in a passage, every other part of which is cast in the very mould of poetical parallelism. Omit the clause in any one triplet, and that one will unaccountably differ from the rest; a difference the more extraordinary, as the entire Sermon on the Mount is composed in parallelisms, without a single chasm or break, from the commencement to the conclusion. Nor, if we look to the meaning of the passage, can these words be spared, without manifest injury to that meaning. Throughout these verses, the phrase *εν τω φανερω* is not only demanded antithetically by the phrase *εν τω κρυπτω*, but it seems, if we may so speak, to be *forced out*, by the reiterated notion of concealment, pervading

in each pair of triplets, the five preceding lines. And it is worthy of particular attention, that, in the last pair of triplets, (that very clause from whence the critics almost unanimously expel the disputed words,) the verbal antithesis is peculiarly forcible and striking: for the act of the individual, according to S. Chrysostom's just distinction, not merely shows the absence of anxiety for display, but is *studiously designed for concealment*: $\Omega\text{Π}\Omega\text{Σ ΜΗ ΦΑ}\text{ΝΗ}\text{Σ}$, — IN ORDER THAT THOU MAYEST NOT APPEAR. Does not the generosity of God's dealings indicate, and, one might almost say, demand, that the reward of such an act shall be of the most PUBLIC nature? $\text{ΕΝ ΤΩ ΦΑ}\text{ΝΕΡ}\text{Ω}$, before the great assemblage of the last day?

*οὐδεν γὰρ ἐστὶ κεκαλυμμενον, ὃ οὐκ ἀποκαλυφθήσεται·
καὶ κρυπτον, ὃ οὐ γνωσθήσεται.*

For, there is nothing veiled, which shall not be revealed;
And hidden, which shall not be made known.

One further observation, and I shall have brought this specimen, and this section, to a close.

In the third line of the second triplet, which relates to almsgiving, we read $\text{ΑΥΤ}\text{ΟΣ ἀποδ}\text{ω}\text{σει}$. HIMSELF *will reward thee*: in the two parallel lines of the fourth and sixth triplets, which respect prayer and fasting, we find simply $\text{ἀποδ}\text{ω}\text{σει}$, without αυτος : *will reward thee*. The variation seems just and beautiful. *Prayer* and *fasting* being religious acts, more immediately directed towards God, it were needless emphatically to declare, “HIMSELF will reward thee:” but almsgiving, being more imme-

diately exercised towards our fellow-creatures, the emphatic $\alpha\rho\tau\omicron\varsigma$ intimates that GOD takes the debt upon HIMSELF :

He lendeth to JEHOVAH, who pitieth the poor ;
And his recompense HE will repay unto him.

Prov. xix. 17.

Verily I say unto you :

Inasmuch as ye have done it unto the least of these my
brethren,

Ye have done it unto ME.

S. Matt. xxv. 40.

SECTION X.

I PROCEED with examples of the quatrain; that is, of two parallel couplets, so connected, as to form one continued and distinct sentence; the pairs of lines being either directly, alternately, or inversely parallel:

εγω μεν βαπτιζω υμας εν υδατι εις μετανοιαν·
 ο δε οπισω μου ερχομενος, ισχυροτερος μου εστιν,
 ου ουκ ειμι ικανος τα υποδηματα βασασαι·
 αυτος υμας βαπτισει εν πνευματι αγιω και πυρι :

ου το πτυον εν τη χειρι αυτου,
 και διακαθαριει τον αλωνα αυτου·
 και συναξει τον σιτον αυτου εις την αποθηκην,
 το δε αχυρον κατακαυσει πυρι ασβεστω·

I, indeed, baptize you with water, unto repentance;
 But he who cometh after me, is mightier than I;
 Of whom I am not worthy to carry the shoes;
 He will baptise you with the Holy Spirit and with fire.

Whose fan is in his hand;
 And he will throughly purge his floor:
 And will gather the wheat into his granary;
 But the chaff he will consume with unquenchable fire.

S. Matt. iii. 11, 12.

παν ρημα αργον ο αν λαλησωσιν οι ανθρωποι,
 αποδωσουσι περι αυτου λογον εν ημερα κρισεως·
 εκ γαρ των λογων σου δικαιοωδηση,
 και εκ των λογων σου καταδικασθησθαι·

Every idle word which men shall speak,
They shall give account thereof in the day of judgment;
For, by thy words thou shalt be justified:
And by thy words thou shalt be condemned.

S. Matt. xii. 36, 37.

ὁ γινωσκων τον Θεον, ακουει ἡμων.
ὅς ουκ εσιν εκ του Θεου, ουκ ακουει ἡμων:
εν τουτω γινωσκομεν το πνευμα της αληθειας·
και το πνευμα της πλανης.

He who knoweth God, heareth us;
He who is not of God, heareth us not:
By this we know the spirit of truth;
And the spirit of error.

1 John, iv. 6.

μη μεριμνατε τη ψυχη ὑμων, τι φαγητε·
μηδε τω σωματι, τι ενδυσησθε:
ἡ ψυχη, πλειον εσι της τροφης·
και το σωμα, του ενδυματος.

Be not anxious for your life, what ye shall eat;
Nor for your body, wherewith ye shall be clothed:
Life, is a greater gift than food;
And the body, than clothing.

S. Luke, xii. 22, 23.

εαν τας εντολας μου τηρησητε,
μενειτε εν τη αγαπη μου·
καθως εγω τας εντολας του πατρος μου τηρηκα,
και μενω αυτου εν τη αγαπη.

If ye keep my commandments,
Ye shall abide in my love;
Even as I have kept my Father's commandments,
And abide in his love.

S. John, xv. 10.

τις γαρ οιδεν ανθρωπων, τα του ανθρωπου,
ει μη το πνευμα του ανθρωπου το εν αυτω;
ουτω και τα του Θεου ουδεις οιδεν,
ει μη το πνευμα του Θεου.

For who of men, knoweth the depths of any man,
 Save only the spirit of that man which is in him?
 Even so, the depths of God knoweth no person;
 Save only the spirit of God.

1 Cor. ii. 11.

Our authorised version reads, “the things of a man; the things of the spirit of God:” an awkward mode of supplying the *ellipsis*; which ought to be filled up from the *τα εαδη* of the preceding verse. For this observation, I am indebted to Dr. Macknight. The article before *ανθρωπου* is *hypothetical*. See Bishop Middleton; Doct. of Gr. Art. part i. ch. iii. sect. ii. § 1.

εγω εφυτευσα, απολλως εποτισεν·
 αλλ' ο Θεος ηυξανεν :
 ωσε, ουτε ο φυτευων εσι τι, ουτε ο ποτιζων·
 αλλ' ο αυξανων Θεος.

I have planted, Apollos hath watered;
 But God made to grow :
 So that neither he who planteth is any thing, nor he
 But God, who maketh to grow. [who watereth ;
 1 Cor. iii. 7, 8.

επειδη γαρ δι' ανθρωπου ο θανατος,
 και δι' ανθρωπου αναστασις νεκρων·
 ωσπερ γαρ εν τω αδαμ παντες αποθνησκουσιν,
 ουτω και εν τω χριστω παντες ζωοποιηθησονται.

For since by man came death ;
 By man also came the resurrection of the dead ;
 For as in Adam all die ;
 Even so, in Christ shall all be made alive.

1 Cor. xv. 21, 22.

ου δυναται ὁ υἱος ποιειν ἀφ' ἑαυτου ουδεν,
 εαν μη τι βλεπη τον πατερα ποιουντα·
 ἀ γαρ αν εκεινος ποιη,
 ταυτα και ὁ υἱος ὁμοιως ποιει :

ὁ γαρ πατηρ φιλει τον υἱον,
 και παντα δεικνυσιν αυτω ἀ αυτος ποιει·
 και μειζονα τουτων δειξει αυτω εργα,
 ινα υμεις θαυμαζητε :

ὡσπερ γαρ ὁ πατηρ εγειρει τους νεκρους και ζωοποιει,
 ουτω και ὁ υἱος οὐς θελει ζωοποιει·
 ουδε γαρ ὁ πατηρ κρινει ουδενα,
 αλλα την κρισιν πασαν δεδωκε τω υἱω :

ινα παντες τιμωσι τον υἱον,
 καθως τιμωσι τον πατερα·
 ὁ μη τιμων τον υἱον,
 ου τιμα τον πατερα, τον πεμφαντα αυτον .

The Son can do nothing of himself,
 Except what he seeth the Father doing ;
 For whatsoever things he [the Father] doeth ;
 Those the Son also in like manner doeth :

For the Father loveth the Son,
 And sheweth him all things that he himself doeth ;
 And greater works than these will He shew him,
 That ye may marvel :

For as the Father raiseth up, and quickeneth the dead ;
 Even so, the Son also quickeneth whom he will ;
 For the Father judgeth no person ;
 But all judgment he hath given to the Son :

That all persons may honour the Son,
 Even as they honour the Father ;
 He who honoureth not the Son,
 Honoureth not the Father, who hath sent him.

Εἴτε πασχει ἐν μέλος,
 συμπασχει πάντα τα μέλη:
 εἴτε δοξάζεται ἐν μέλος,
 συγχαιρεῖ πάντα τα μέλη.

If one member suffer,
 All the members jointly suffer ;
 If one member be glorified,
 All the members jointly rejoice.

1 Cor. xii. 26.

In this quatrain, as in a very large proportion of quatrains of the *alternate* kind, there is also a *direct* parallelism of lines : in one view, the first line is parallel with the third, and the second with the fourth ; in another view, the first and second, and the third and fourth lines, are respectively parallel. In the parallelism, however, of the last two lines, there is a departure from the *strict* correspondence of terms : the *δοξάζεται* in the third line, would seem to demand *συνδοξάζεται* in the fourth, in like manner as the *πασχει* of the first line, is answered by *συμπασχει* in the second. Instead of a blemish, however, the variation is a propriety and beauty ; and might well warrant our addressing the reader in the words used by Saint Augustine, respecting a similar variation, of the same apostle : “ Vide, obsecro te, in quanta brevitare, quàm “ *vigilanter verba posuerit.*” In his previous description of the members of the body, S. Paul had characterised some as *ασθενεστερα*, some as *ατιμοτερα*, some as *ασχημονα*,—*more feeble, more dishonourable, and uncomely* : now, it could not with propriety be said, that such members *participate* in the *glorification* of those, which are *strong, honourable, and*

comely ; while, on the other hand, there is strict propriety, as S. Chrysostom, in his commentary on this passage, has ably proved, in saying that they *rejoice along with them*. Thus far, we have viewed these terms in their literal meaning : nor, if we pass from the members of the body, to the members of the church, will the apostle's selection of language appear less appropriate. The foundation of his argument is, that some members of the Corinthian Church possessed superior gifts, and, consequently, attained superior honours : hence arose envy and jealousy on the part of those, who were less highly gifted, and less conspicuously honoured : in correcting those evil passions, by an apt allusion to the harmony subsisting between the members of the human frame, he could not say, consistently with fact, that the less honourable members of the body, that is, the less illustrious members of the Church, were *jointly glorified* with the more honourable members, with those who derived fame and reputation from the exercise of their superior powers ; the very occasion of his address, implied and pre-supposed the contrary ; but, in stating that, which, from the mysterious sympathies of our animal frame, actually does take place in the natural body, he indicated, in the most delicate, and the most masterly way, what their duty was, as members of the spiritual body ; *to rejoice*, namely, in the exaltation of their more conspicuous brethren.

It may be just observed, that if we look to the verbal antithesis of the second and fourth lines,

the verb *συγχαιρει* is a far better correlative to *συμπασχει*, than *συνδοξάζεται* would have been; and thus, by a beautiful compensation, what is lost in the parallelism of lines 3 and 4, is gained in the parallelism between lines 2 and 4.

και διεγερθεις επιτιμησε τω ανεμω
 και ειπε τη θαλασση, σιωπα, πεφимωσο :
 και εκοπασεν ο ανεμος,
 και εγενετο γαληνη μεγαλη.

And having arisen, he rebuked the wind;
 And said unto the sea, Peace, be still!
 And the wind ceased;
 And there was a great calm.

S. Mark, iv. 39.

It may not be amiss to observe here, how possible it is, in a translation, to give, with tolerable fidelity, the general scope of a passage, and, at the same time, to destroy its simplicity, energy, and beauty: for example, Dr. Campbell has thus rendered this passage: "And he arose, and commanded the wind, saying to the sea, Peace! Be still! Immediately the wind ceased, and a great calm ensued." The *unity* of action, in the first clause, is broken by the unauthorised insertion of the copulative "and;" while, in the next two clauses, the *distinctness* of action is impeded by a twofold omission, equally unauthorised, of the same particle. And what is gained by these liberties? Positively nothing, unless we account it an advantage to have Scripture divested of its characteristic style; to exchange the terse, sententious, and poetical brevity of the original, for the tame-

ness and prolixity of mere prose. The drag at the conclusion, “a great calm ENSUED,” is absolutely frigid: how different from the dignified repose of our authorised Version, almost vying with the noble original:—AND THERE WAS A GREAT CALM!

On comparing the parallel places, S. Matt. viii. 26, and S. Luke, viii. 24, it will at once appear, that the description of S. Mark is fuller, more beautiful, and more picturesque, than those of his brother-evangelists. For this superiority, a probable cause may be assigned. S. Mark wrote under the direction, and probably, in this instance, from the lips, of one, who not only was an eye-witness of our Lord's DIVINE power over the winds and waves; but who, above all other eye-witnesses, had special cause to be impressed by every exercise of that power: S. Peter was, on another occasion, enabled by Christ to walk upon the water; a privilege peculiar to himself. “The servants of God,” says Dr. Townson, “had sometimes walked *through* the parted waves: but no *mere man* do we read of in holy writ, who was enabled to walk *upon* them, but S. Peter.”

The next example to be adduced, consists of three quatrains from S. Matthew, and an equal number from S. Luke; each set of quatrains relating the same discourse of our Lord; but each varying from the other, in some remarkable particulars; these variations, together with some important bearings of the subject matter, will, in this

case, demand a greater length of observation than I am in the habit of allowing myself to use.

γενεα πονηρα και μοιχαλις σημειον επιζητει
και σημειον ου δοθησεται αυτη, ει μη το σημειον ιωνα του
προφητου :

ὡσπερ γαρ ην ιωνας εν τη κοιλια του κητους, τρεις ἡμερας
και τρεις νυκτας,
ὁυτως εσαι ὁ υἱος του ανθρωπου εν τη καρδια της γης, τρεις
ἡμερας και τρεις νυκτας :

ανδρες νινευιται αναστησονται εν τη κρισει,
μετα της γενεας ταυτης, και κατακρινουσιν αυτην :
ὅτι μετενοησαν εις το κηρυγμα ιωνα,
και ιδου, πλειον ιωνα ὡδε :

βασιλισσα νοτου εγερθησεται εν τη κρισει,
μετα της γενεας ταυτης, και κατακρινει αυτην :
ὅτι ηλθεν εκ των περατων της γης, ακουσαι την σοφιαν σολο-
και ιδου, πλειον σολομωνος ὡδε. [μωνος,

An evil and adulterous generation earnestly seeketh a
sign;

And no sign shall be given it, except the sign of Jonas
the prophet:

For, as Jonas was in the cavity of the whale, three days
and three nights;

So shall the Son of Man be in the heart of the earth,
three days and three nights

The men of Nineve shall stand up in the judgment,
With this generation, and shall condemn it:

For they repented at the preaching of Jonas;
And behold, something greater than Jonas is here:

A queen* of the south shall arise in the judgment,
With this generation, and shall condemn it:

* "A queen," not "the queen," is the proper rendering.
See Bishop Middleton's excellent note.

For she came from the utmost parts of the earth, to hear
the wisdom of Solomon ;

And behold, something greater than Solomon is here.

S. Matt. xii. 39—42.

ἡ γενεα αὕτη πονηρα ἐστὶ, σημεῖον ἐπιζητεῖ·
καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον ἰωνᾶ·
καθὼς γὰρ ἐγένετο ἰωνᾶς σημεῖον τοῖς νινευίταις·
οὕτως ἐστὶ καὶ ὁ υἱὸς τοῦ ἀνθρώπου, τῇ γενεᾷ ταυτῇ.

Βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει,
μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταυτῆς, καὶ κατακρίνει αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περσῶν τῆς γῆς, ἀκουσαὶ τὴν σοφίαν σολο-
μωνος,
καὶ ἰδοὺ, πλείον σολομωνος ᾔδει.

ἄνδρες νινεὺι ἀναστήσονται ἐν τῇ κρίσει,
μετὰ τῆς γενεᾶς ταυτῆς, καὶ κατακρίνουσιν αὐτὴν·
ὅτι μετενοήσαν εἰς τὸ κηρυγμὰ ἰωνᾶ,
καὶ ἰδοὺ, πλείον ἰωνᾶ ᾔδει.

This is an evil generation : it earnestly seeketh a sign ;
And no sign shall be given it, except the sign of Jonas :
For, as Jonas was a sign to the Ninevites ;
So shall also the Son of Man be, to this generation :

A queen of the south shall arise in the judgment,
With the men of this generation, and shall condemn
them :

For she came from the utmost parts of the earth, to
hear the wisdom of Solomon ;
And behold, something greater than Solomon is here :

The men of Nineve shall stand up in the judgment,
With this generation, and shall condemn it :
For they repented at the preaching of Jonas ;
And behold, something greater than Jonas is here.

S. Luke, xi. 29—32.

Before entering on the main body of my re-
marks on these specimens, I think it proper to

account for having rendered *εν τη κοιλια του κητος*, — “in the cavity of the whale.” The great body of commentators, (I speak not here of infidel theologians, who, at all hazards, and by the most absurd evasions, would rid themselves of every thing miraculous in Holy Scripture :) but the great body of *orthodox* commentators, have been in the habit of considering, that Jonas was received into the belly or stomach of some great fish: and, since the days of Bochart, they are generally agreed, that the fish in question was not a whale, but a shark. It must, indeed, be admitted, that, from the narrowness of the passage, a man could not have passed into the *stomach* of a *whale*: but a learned French writer has brought invincible reasons to prove, that, neither could a man be received into the stomach of a shark, and preserved there, without a series of miracles. That fish is furnished with five or six ranges of teeth, placed in each jaw, after the manner of a palisade, which must have prevented the safe ingress and egress of the prophet. The monster’s dreadful voracity must have been charmed down; its extraordinary and most rapid digestive powers must have been kept in abeyance; and, even if the body of a man could have been preserved entire, it is hardly possible to conceive how, in such a place, respiration could have been carried on.

On the contrary, a safe and practicable asylum is afforded, not, indeed, in the stomach, but in another cavity of the whale: the throat is large, and provided with a bag, or intestine, so consider-

able in size, that whales frequently take into it *two* of their young when weak, especially during a tempest. In this vessel there are two vents, which serve for inspiration and respiration; and here, in all probability, Jonas was preserved; not, indeed, without miracle, but with that *economy of miracle*, so frequently exemplified in Scripture. This receptacle may be accounted a sort of air-vessel, and sufficiently answers to the term *κοιλια* in S. Matthew, which I have rendered, *cavity*. See, for the particulars here stated in an abridged form, a very ingenious dissertation in the “Memoires des Jesuites, publiés par M. l’Abbé Grosier,” tome i. art. 9.

Of the above opinion, a strong, and undesigned, and independent confirmation is afforded by an eminent naturalist: “La nature a construit ces masses organisées de manière qu’elles peuvent s’élever à la surface des eaux, ou s’abaisser dans leur profondeur à volonté. Du fond de leur gueule part un gros intestin fort épais, fort long, et si large qu’un homme y passeroit tout entier. Cet intestin est un grand magasin d’air que ce cétacée porte avec lui, et par le moyen duquel, il se rend à son gré plus léger, ou plus pesant, suivant qu’il l’ouvre ou qu’il le comprime, pour augmenter, ou pour diminuer, la quantité d’air qu’il contient.” Dict. d’Hist. Nat. par M. Valmont Bomare, Art. BALEINE. This, it will be observed, is the testimony of a writer who had not the case of Jonas at all in view; who wrote *merely* as a naturalist; and who could, therefore, have given

no such colouring to his description, as the Jesuit might, perhaps, be suspected of giving. *

The student who desires further information on this subject, may consult the *Curæ Philologicæ* of Wolfius, vol. i. p. 220, &c. He there cites Petalossi, a physician of Lyons, and Heumann, for an opinion apparently similar to that of M. l'Abbé Grosier. As, however, I have not access to those authors, I cannot speak with certainty.

The foregoing, as I intimated, was an incidental topic. I proceed now to observations more immediately within the purpose of the present work.

In the first quatrain of the specimen, as recorded by S. Luke, there is a striking variation from the parallel quatrain of S. Matthew. This variation has been well described, and, in a good measure, accounted for, by the late excellent Dr. Townson. His words are as follow : “ Our Lord had mentioned “ *the sign of the prophet Jonas* ; first, as pre-figur-

* I feel pleasure in acknowledging, that for these curious, and, as I conceive, not unimportant references, I am indebted to my learned friend Dr. Nash, late senior fellow of Trinity College, Dublin, and now rector of Ardstraw. It is, I trust, a higher motive than the mere partiality of friendship, which induces me here to mention, that the Irish Church is much indebted to the indefatigable exertions of Dr. N. for a long course of years, while divinity lecturer in the university of Dublin. From this notice, his modest and retiring merit will be apt to shrink. But many will thank me for paying this slight tribute to a man, whose example, whose advice, whose instructions, and whose encouragement, had the most beneficial influence upon their theological studies, and, it is hoped, will produce an ampler and better harvest, in their future professional exertions.

“ing his own death, and resurrection on the third
 “day; and secondly, as a warning to the Jews,
 “who stood condemned, by the conversion of the
 “Ninevites. *The sign of Jonas* seems more im-
 “portant in the first view; but to understand it,
 “required a knowledge of his history. S. Luke
 “therefore mentions it only in the second, which
 “his context explains.” Works, vol. i. p. 188.
 It will be recollected, that, according to the scheme
 of Dr. Townson, S. Matthew wrote for Jewish, and
 S. Luke for Gentile converts.

It has been further, and judiciously remarked,
 by Archdeacon Churton, that S. Luke drops the
 term *adulterous* (*μοιχαλις*) probably because spiri-
 tual adultery, the desertion, that is, of God, who
 had espoused to himself his covenanted people, was
 a notion not familiar to the Gentiles. Introduc. to
 Townson. vol. i. p. cxxv. It may be added, that,
 according to the best MSS., and several Versions,
 the same evangelist drops the term *του προφητου*, *the*
prophet; a title, that, like the phrase *μοιχαλις*, would
 have had weight with Jewish converts, but to
 native Gentiles, must have been comparatively un-
 interesting: an additional reason, however, may
 be assigned for expunging, as Griesbach does, the
 words *του προφητου*: S. Luke *unquestionably* drops
μοιχαλις: it occurs not in a single collated MS., nor
 in any one of the ancient Versions, of S. Luke; nor
 is it cited, as his expression, by any of the Fathers;
 now, *μοιχαλις* being omitted, were *του προφητου*
 retained, the equipoise of the two parallel lines
 would be destroyed; while, by its exclusion, that

equipoise is preserved. In S. Matthew, the greater length of the second line is counterbalanced by the two epithets *πονηρα*, and *μοιχαλις* and indeed, the inequality of the first two lines of this evangelist, is but an accident of language; in the Aramæan, (the language which our Lord undoubtedly employed) the lines must have been of equal length; for, as they stand, the second is lengthened out by Greek particles from which the first is free; and which, in the original, were expressed far more briefly. *

But, to resume S. Luke's omission of the typical allusion: a further probable cause may be assigned for it. That computation of time which extended the interval between our Lord's death and resurrection to three days, and three nights, was perfectly familiar to the Jews; and accordingly, as

* I would here, once for all, make an observation, which it may be useful to keep in view. The equiponderance of parallel lines is, in a great measure, preserved by their equality of length. That equality, however, is by no means uniform in the Old Testament: and, where lines are of equal length in the Hebrew original, there are frequent variations of length in the Septuagint version, occasioned by the different genius of the Greek language. Mere inequalities of length are not, therefore, in the New-Testament *συχου*, or lines, to be considered departures from the laws of parallelism; nor, are those lines to be compared directly with the parallelisms of the Old Testament, as distributed, for example, in Kennicott's Hebrew Bible, but as distributed in Grabe's Septuagint; and, in like manner, the English lines, in all preceding and subsequent examples of this work, may be compared with the lines in Bishop Lowth's translation of Isaiah, or in Bishop Horsley's version of the Psalms. So far as the relative proportion of parallel lines is concerned, I fear not the result of such comparisons.

Reland has remarked, no objection was, on this ground, brought against the apostles, or the early Christians by their Jewish adversaries ; to Gentile converts, on the contrary, that mode of reckoning was strange ; they might have been startled by the seeming discrepancy between the typical prophecy, and its alleged fulfilment : and, on this ground, were there no other assignable motive, it might have been prudent for S. Luke to omit the *typical*, and confine himself to the *moral* application, of the sign of Jonas. It is but right, however, in passing, to observe, that every real difficulty in the typical allusion, has been fully surmounted by the commentators ; by none more ably than by Dr. Lightfoot, whose Jewish learning qualified him peculiarly for the task. “ The propriety of the expressions *three days and three nights*, and the *third day*, as applied to our Saviour’s resurrection, has been controverted,” says Mr. Wakefield, “ by some writers of much malice and little learning : such are always the most uncandid and disputatious.” I am not fond of partial and invidious applications ; in *all* sects and parties, individuals doubtless may be found, to whom these words apply. But facts of recent occurrence suggest, and almost compel, the enquiry, whether certain of Mr. Wakefield’s admirers might not derive benefit from trying themselves by his just and unquestionable aphorism ?

In the disposition of the two remaining quatrains, another, and a greater variation must be considered. S. Luke has reversed the order of S. Matthew ; interposing, with some apparent loss

of orderly connexion, the case of the queen of the south, between the first and the second mention of Jonas. Archdeacon Churton is inclined to suppose, that S. Luke's previous omission of the typical allusion "induced the difference of order, which, "reversed in each, seems in each most proper." Introd. ut supr. p. cxxvi. Now, that St. Matthew's order was not merely the *most* proper order for his purpose, but the *only* order which he could properly have used, is sufficiently clear: in his first stanza, he makes *no moral application* of the sign of Jonas; and further, he *does make a typical application*; but, to have proceeded at once from this type, without morally opening the sign, to another, and a foreign topic, would have implied inevitable confusion of subject, and distraction of the reader's thought. S. Matthew, therefore, could not, retaining his topics, have reversed his order. In S. Luke's case, these obstacles did not exist; his omission of the type left him comparatively free; if, in his first stanza, the *moral* application be not *fully* expressed, at least, no diverse application is even remotely hinted; and therefore, without perplexing his readers, he might safely postpone, for a short time, the topic of Jonas. But though, on Archdeacon Churton's principles I can perceive that S. Luke's transposition was *allowable*, something further seems necessary to prove it the *most proper* order for his adoption. I cannot here profess myself able to bring decisive proof, but I would offer, as a probable reason, the character of that class of readers for which S. Luke primarily

wrote: they were Gentile converts, to whom it must have afforded most encouragement, and most incitement, to mention, in the first instance, the case of a Gentile queen, not, like the people of Nineve, propelled by the terrors of impending death and ruin, but attracted by the lessons of superior wisdom. The Jews sought a sign: and they sought it with earthly minds, and with obdurate hearts; to them, therefore, with admirable fitness, S. Matthew first exhibited our Lord's tremendous application of the sign of Jonas. The Greeks enquired after wisdom: and, however erroneous the manner of their search, and however vain the principles on which it was conducted, still the desire was at bottom of a noble kind: S. Luke, therefore, in writing for the Greeks, or native Gentiles, seems to have discriminated most wisely, in placing before his readers, as soon as he possibly could, the attractive example of one who sought, and sought effectually, the streams of that true wisdom, the over-flowing fountain of which was now brought within their reach.

A slighter variation of S. Luke was probably not without design; it appears, at least, to be very significant: in S. Matthew we read:

A queen of the south shall arise in the judgment,
 90 With this generation, and shall condemn it:

in S. Luke:

A queen of the south shall arise in the judgment

With THE MEN of this generation, and shall condemn
 THEM:

According to this latter exhibition of it, the verbal

antithesis is stronger, and the reproach is particularly pungent: a *woman*, a *queen*, accustomed to all the delicacies of life, eager after wisdom; *men* neglecting it: *she* coming from afar; *they* refusing to hear the voice of wisdom in their streets, and at their very doors. When S. Matthew wrote, there might still, perhaps, have remained to the apostles some hope of converting the Jewish race, or a large portion of it; in which case, it would seem judicious to make the verbal antithesis between the queen, and the generation: when S. Luke wrote, the case was altered; there was no prospect of nationally converting the Jews; the apostles had turned to the Gentiles; and the reason no longer existed for directing attention, rather to the *race*, than to the *individuals* of it.

In our Lord's introduction of the *queen of the south* into this discourse, more, it is probable, was meant, than could meet either the ear, or the understanding, of his immediate hearers. At the very time when our Lord was, in their presence, performing miracles on earth, the Jews demanded a sign from heaven. This unreasonable demand was naturally answered by a reference to, and application of, *the sign of Jonas*: with the rest of the context, however, the topic of the *queen of the south* appears to have little or no connexion. I am disposed, therefore, to believe, that in this particular, our Lord had reference to a class of persons beyond his immediate auditory; that he meant a covert allusion to the case of the Gentiles; which allusion, for obvious reasons, could, before

such an audience as he was then addressing, be no more than covert. And this conjecture derives no inconsiderable support from the fact, that the topics of a *sign*, and of *wisdom*, are taken up and discussed by S. Paul, in such terms, as plainly indicate that, throughout his entire discussion, this very discourse of our Lord was strongly present to his mind : with this remarkable compensatory distribution of the two subjects, that, while in our Lord's discourse, the topic of *wisdom* is, as it were, incidentally brought in, and less fully dwelt upon, — the *sign* being manifestly the leading topic, — in S. Paul's discussion, the order is reversed : the *sign* is incidental and subordinate ; *wisdom* is the primary subject ; it occupies his thoughts, as it flows from his pen. This to me appears a fine example of the right division of the word of truth. Our blessed Lord, in speaking to the Jews, is not wholly unmindful of the Greeks : S. Paul, in writing to Greeks, is not altogether regardless of the Jews : but each addresses himself principally to his proper class of hearers and disciples. As the passage of S. Paul is a good example of sententious parallelism, I feel the less difficulty in producing it, at full length. To the reader I commit the office of marking for himself the coincidences which are neither few nor slight, with the passages which we have been so long considering, of S. Matthew and S. Luke :

ὁ λογος γαρ ὁ του ζαυρου,

τοις μεν απολλυμενοις, μαρτια εσι·

τοις δε σωζομενοις ἡμιν, δυναμις Θεου εσι :

γεγραπται γαρ :

απολω την σοφίαν των σοφών·
 και την συνέσιν των συνέτων ἀδετησω :
 που σοφος, που γραμματευσ ;
 που συζητητης του αιωνος τουτου ;
 ουχι εμαωρανεν ὁ Θεος την σοφίαν του κοσμου τουτου ;
 επειδη γαρ εν τη σοφία του Θεου,
 ουκ εγνω ὁ κοσμος δια της σοφίας τον Θεον,
 ευδοκησεν ὁ Θεος,
 δια της μωρίας του κηρυγματος σωσαι τους ωισεινοντας :
 επειδη και ιουδαιοι σημειον αιτουσι·
 και ἔλληνες σοφίαν ζητουσιν :
 ἡμεις δε κηρυσσομεν Χριστον εσαυρωμενον,
 ιουδαιοις μεν σκανδαλον,
 ἔλλησι δε μωρίαν,
 αυτοις δε τοις κλητοις, ιουδαιοις τε και ἔλλησι,
 Χριστον, Θεου δυναμιν, και Θεου σοφίαν :
 ὅτι το μωρον του Θεου, σοφωτερον των ανθρωπων εσι·
 και το ασθενες του Θεου, ισχυροτερον των ανθρωπων εσι :
 βλεπετε γαρ την κλησιν ὑμων, ἀδελφοι,
 ὅτι ου πολλοι σοφοι κατα σαρκα,
 ου πολλοι δυνατοι, ου πολλοι ευγενεις :
 αλλα τα μωρα του κοσμου εξελεξατο ὁ Θεος,
 ἵνα τους σοφους καταισχυνη :
 και τα ασθενη του κοσμου εξελεξατο ὁ Θεος,
 ἵνα καταισχυνη τα ισχυρα.

For the word of the cross,
 To the destroyed, indeed, is foolishness ;
 But to us, the saved, is the power of God :
 For it is written :
 I will destroy the wisdom of the wise ;
 And the intelligence of the intelligent I will set aside :
 Where is the wise man, where the scribe ?
 Where the disputant of this world ?
 Hath not God made foolish the wisdom of this world ?
 For when, by the wisdom of God,
 The world, through wisdom knew not God,
 God was well pleased,

Through the foolishness of preaching to save them who believe:

For the Jews demand a sign;

And the Greeks seek wisdom:

But we preach Christ crucified,

To the Jews, indeed, a stumbling-block;

And to the Greeks foolishness;

But to those who are called, both Jews and Greeks,

Christ, the power of God, and the wisdom of God:

For the foolishness of God, is wiser than men;

And the weakness of God, is stronger than men:

For, behold your calling brethren;

There are not many wise men after the flesh;

Not many powerful, not many nobly born:

But the foolish things of the world hath God selected,

That the wise men he might put to shame:

And the weak things of the world hath God selected,

That he might put to shame the strong things.

1 Cor. i. 18—27.

In the above passage, several MSS., instead of *ιουδαιοι σημειον αιτουσι*, read *ιουδαιοι σημεια αιτουσι*: a reading approved by Bengel and others, and by Griesbach received into the text. The reasoning of Wolfius, in defence of our common reading, to me appears conclusive: “Pro *σημειον* codices non-
 “ nulli et versiones legunt in plurium numero,
 “ *σημεια*, non sine interpolatione. Quotiescunque
 “ enim a Salvatore nostro Judæis *σημειομανια* expo-
 “ bratur, (quod fit v. c. Matt. xii. 38. xvi. 1, 2.
 “ Marc. viii. 11. Luc. xi. 29. Joh. vi. 30.) toties
 “ numerus singularis adhibetur, idque fortasse ideo,
 “ ut indicetur, Judæos, *certum quoddam signum*, vel
 “ *signi genus*, postulasse, non autem in iis, quæ a
 “ Christo vel apostolis ipsis edi videbant, acqui-

“escere voluisse. Certe, nisi ipsa vocis forma id inferat, argumenti tamen conditio requirit, ut phrasim Paulinam hoc sensu accipiamus. Postulabant scilicet Judæi signum, quod in cœlo, et circa res cœlestes, conspiceretur. Ita Pharisei, Matt. xvi. i., σημειον εκ του ουρανου expetebant.” Curæ Philol. tom. iii. p. 313.

If, in fact, the Jews had but required *signs* and *miracles* in general, abundance had been performed, by our Lord and his apostles; abundance were, at that very time, performed in the Corinthian church, to which S. Paul was then writing. It is evident, therefore, that they were eagerly expecting some particular sign of the Messiah in, or from, the heavens.

The parallelism of the context, it may further be observed, demands not the plûral number, but the singular; not *σημεια*, but *σημειον* for singulars must be opposed to singulars and plurals to plurals; thus:

ιουδαιοι σημειον αιτουσι
 ἔλληνες σοφίαν ζητουσιν :

nor should it be omitted, that, in the subsequent lines,

ιουδαιοις μεν σκανδαλον,
 ἔλλησι δε μαριαν,

the singular *σκανδαλον* stands opposed to the previous singular *σημειον*, just as the singular *μαριαν* stands opposed to the singular *σοφίαν*, and as the plurals *ιουδαιοι*, *αιτουσι*, and *ιουδαιοις*, correspond to the plurals *ἔλληνες*, *ζητουσιν*, and *ἔλλησι*. If, therefore, we read *σημεια*, not only will the sense be injured, as

Wolfius has demonstrated, but the beautiful symmetry of the passage will be destroyed. It may be noticed, in passing, that for ἔλλησι, Griesbach reads ἐθνεσι· a variation inadmissible on the principles of Hebrew parallelism, especially as the word in question is not only preceded by ἔλληνες, but soon followed by ἔλλησι. Such, however, are by no means among the most injurious results of Griesbach's very questionable critical canons.

Is it not probable, that, in this passage, S. Paul intended a classical allusion? It is very certain, at least, that his representation of the case of the Jews reminds one forcibly of the rebuke given to Thales the Milesian. The Jews were looking for a sign from heaven; and behold, a stumbling-block lay at their feet. Thales was gazing at the stars; and fell into a deep pit. *Mutatis mutandis*, the rebuke of the aged female might have been addressed to the Jews:—*συ γαρ, ω θαλη, τα εν ποσιν ου δυναμενος ιδειν, τα επι του ουρανου οiei γνωσεσθαι*; “How canst thou expect, O Thales, to comprehend the things in heaven, whilst unable to discern the things at thy feet?” See Diogenes Laert. lib. i. §. 34.

It will be recollected, that, in the second section of this work, some specimens were produced of alternate quatrains, in which, by a peculiar artifice of construction, the third line forms a continuous sense with the first, and the fourth with the second. This variety occurs also in the New Testament; for example:

εσκοτισμενοι τη διανοια οντες·

απηλλωτριωμενοι της ζωης του Θεου :

δια την αγνοιαν την ουσαν εν αυτοις·
 δια την πωρωσιν της καρδιας αυτων.

Being darkened in the understanding ;
 Being alienated from the life of God :
 Through the ignorance which is in them ;
 Through the blindness of their hearts.

Ephes. iv. 18.

That is, adjusting the parallelism :

Being darkened in the understanding,
 Through the ignorance which is in them ;
 Being alienated from the life of God,
 Through the blindness of their hearts.

Again :

και εζητουν αυτον κρατησαι·
 και εφοβηθησαν τον οχλον :
 εγνωσαν γαρ, οτι προς αυτους την παραβολην ειπε·
 και αφεντες αυτον, απηλθον.

And they sought to seize him ;
 And they feared the people :
 For they knew, that against them he spake the parable ;
 And having left him, they departed.

S. Mark, xii. 12.

That is :

And they sought to seize him ;
 For they knew, that against them he spake the parable :
 But they feared the people ;
 Therefore, having left him, they departed.

“ The particle *και* in this verse,” says Dr. H. Owen, ap. Bowyer, Conj. “ bears three different “ senses : the first is used in its common sense ; “ the second stands for *αλλα* and the third for “ *ουν*.”

SECTION XI.

I PROPOSE, in this Section, to exemplify stanzas consisting of five lines; and those also which contain six.

1. The five-lined stanza admits considerable varieties of structure: sometimes the odd line or member commences the stanza; frequently, in that case, laying down a truth to be illustrated in the remaining four lines: sometimes, on the contrary, after two distichs, the odd line makes a full close; often containing some conclusion deducible from what preceded: sometimes the odd line forms a sort of middle term, or connective link, between two couplets: and occasionally the five-lined stanza begins and ends with parallel lines; a parallel triplet intervening. Of all these varieties, some exemplification shall be given:—

οὐχι δώδεκα εἰσιν ὥραι τῆς ἡμέρας;

εἰαν τις περιπατῆ ἐν τῇ ἡμέρᾳ, οὐ προσκοπτεῖ·

ὅτι τὸ φῶς τοῦ κόσμου τούτου ἔλεπει:

εἰαν δὲ τις περιπατῆ ἐν τῇ νυκτὶ, προσκοπτεῖ·

ὅτι τὸ φῶς οὐκ ἐστὶν ἐν αὐτῷ.

Are there not twelve hours in the day?

If a man walk in the day, he stumbleth not;

Because he seeth the light of this world:

But if a man walk in the night he stumbleth;

Because the light is not in him.

S. John, xi. 9, 10.

Sir Norton Knatchbull, M. Saubert, Dr. Franck,
Mr. Hallett, Mr. Wakefield, Dr. Campbell, &c.

refer εν αυτω το του κοσμου, as its antecedent. “Be-
 “ cause there is no light in IT, that is, *in the world*,”
 says Sir Norton, “not in HIM, as it is commonly
 “ rendered, which agreeth not with common sense.”
 And so Dr. Campbell; “Common sense, as well
 “ as the rules of construction, require this inter-
 “ pretation.” I have preferred the common ren-
 dering, because, in my judgment, it seems to ac-
 cord with the rules, both of grammatical construc-
 tion, and of sententious parallelism; and, at the
 same time, to convey a far nobler sense, than the
 proposed innovation. The construction would be
 extremely forced, if we were to go so far back as
 κοσμου for an antecedent: the parallelism would be
 destroyed, if we were to desert “the person walk-
 ing,” the leading member of the three preceding
 lines, and, in the last line, to take up “the world,”
 a merely subordinate member, which had before
 occurred only *in regimine*: and the deep moral
 sense, would be sacrificed to an unmeaning pleo-
 nasm; for who needs to be informed, that THE
 LIGHT, that is, the SUN, does not, *at night*, appear
 to *the world*? The brief, but satisfactory note of
 Grotius, gives the true *literal* bearing of the pas-
 sage: “*Quia lux non est in eo.*] *In oculis ejus* :
 “*receptione enim lucis, et speciorum, fit visio.*”
 The allegorical, or spiritual meaning, is happily
 expressed by Euthymius. Εαν τις περιπατη εν φωτι
 της αρετης, ου προσκοπτει εις κινδυνον· οτι το φως της αρετης
 βλεπει, και οδηγειται. εαν δε τις περιπατη εν τη σκοτει της
 κακιας, προσκοπτει· οτι το φως ουκ εστιν εν αυτω. “If a man
 “ walk in the light of virtue, he stumbleth not

“ into danger ; for he seeth the light of virtue,
 “ and is led on his way. But, if a man walk in
 “ the darkness of vice, he stumbleth ; for the light
 “ is not in him.” The light is wanting, not in the
world, but in the *individual*. It is probable, that
 the whole range of literature, ancient and modern,
 sacred and profane, does not afford a better illustration
 of this passage, than the strains of our great
 poet :

Virtue could see to do what virtue would,
 By her own radiant light, though Sun and Moon
 Were in the flat sea sunk.

He that has light within his own clear breast,
 May sit i' the centre, and enjoy bright day :
 But he that hides a dark soul, and foul thoughts,
 Benighted walks, under the mid-day sun ;
 Himself is his own dungeon.

Comus.

απο των καρπων αυτων επιγνωσεσθε αυτους·

μητι συλλεγουσιν απο ακανθων σταφυλην ;

η απο τριβολων συκα ;

ουτω παν δενδρον αγαθον καρπους καλους ποιει·

το δε σαπρον δενδρον καρπους πονηρους ποιει :

ου δυναται δενδρον αγαθον καρπους πονηρους ποιειν·

ουδε δενδρον σαπρον καρπους καλους ποιειν :

παν δενδρον μη ποιουν καρπον καλον,

εκκοπτεται και εις πυρ βαλλεται :

αραγε απο των καρπων αυτων επιγνωσεσθε αυτους.

By their fruits ye shall thoroughly know them :

Do men gather from thorns the grape ?

Or from thistles the fig ?

Thus, every sound tree beareth good fruit ;

But every corrupt tree beareth evil fruit :

A sound tree cannot bear evil fruit ;

Nor a corrupt tree bear good fruit :

Every tree not bearing good fruit,
 Is hewn down and cast into the fire :
 By their fruits, therefore, ye shall thoroughly know them.
S. Matt. vii. 16—20.

On the use of the article in this passage, Bishop Middleton has the following remark. “ V. 17. τὸ δὲ σαπρὸν δένδρον. Eng. Version, ‘ a corrupt tree.’ “ This is the sense : yet the article here is not without meaning in the Greek, but is equivalent to πᾶν in the preceding clause. The Version might have been [rather, ought to be] ‘ every corrupt tree,’ as is evident from what was said of the hypothetical use of the article, Part I. In the next verse, neither πᾶν nor τὸ is used, because the proposition is there exclusive.” *Doctr. of the Greek Article, p. 192.*

Our authorised translation renders *σαν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ*, — “ Every *good* tree beareth *good* fruit.” The adjectives *ἀγαθόν* and *καλοὺς*, however, should be distinguished : the first, I have accordingly rendered *sound*, as antithetically opposed to the *σαπρὸν*, *corrupt*, *rotten*, or *unsound*, of the next line.

These two connected stanzas are distributed with masterly skill. In the first stanza, the odd line commences the paragraph ; laying down a proposition to be proved, or illustrated ; “ by their fruits ye shall thoroughly know them.” In the second stanza, on the contrary, the odd line makes a full close, re-asserting with authority the same proposition, as undeniably established by the intermediate quatrains — “ by their fruits, *therefore*, ye shall thoroughly know them.” The entire illative force

of the particle *αγαγε*, it is impossible to convey in any single English word. This passage unites the most exact logic, with the most beautiful imagery: the *repetition*, too, is no less poetical than it is argumentative. Our own best poets well know the value of a full reduplicative close; thus

DRYDEN :

What passion cannot music raise and quell !
 When Jubal struck the chorded shell,
 His listening brethren stood around,
 And wondering on their faces fell,
 To worship that celestial sound :
 Less than a God, they thought there could not dwell
 Within the hollow of that shell,
 That spoke so sweetly and so well : —

WHAT PASSION CANNOT MUSIC RAISE AND QUELL !

And SOUTHEY :

How beautiful is night !
 A dewy freshness fills the silent air,
 No mist obscures, no little cloud
 Breaks the whole serene of heaven :
 In full-orbed glory the majestic moon
 Rolls through the dark-blue depths :
 Beneath her steady ray
 The desert circle spreads,
 Like the round ocean girded with the sky : —

HOW BEAUTIFUL IS NIGHT !

εγερθησεται γαρ εθνος επι εθνος
 και βασιλεια επι βασιλειαν :
 και εσονται λιμοι και λοιμοι
 και σεισμοι κατα τοπους :
 παντα δε ταυτα αρχη ωδινων.

For nation shall rise against nation ;
 And kingdom against kingdom :

And there shall be famines and pestilences ;

And earthquakes in sundry places :

But all these are the beginning of sorrows.

S. Matt. xxiv. 7, 8.

πασα ἁμαρτια και βλασφημια αφεθησεται τοις ανθρωποις·
 ἡ δε του πνευματος βλασφημια ουκ αφεθησεται τοις ανθρωποις :
 και ὅς αν ειπη λογον κατα του υιου του ανθρωπου, αφεθησεται
 αυτω·

ὅς δ'αν ειπη κατα του πνευματος του ἁγιου ουκ αφεθησεται
 αυτω,

ουτε εν τούτω τω αιωνι, ουτε εν τω μελλοντι.

All manner of blasphemy shall be forgiven unto men ;

But the blasphemy of the Spirit shall not be forgiven unto
 men :

And whoso speaketh a word against the Son of Man, it
 shall be forgiven him ;

But whoso speaketh against the Holy Spirit, it shall not
 be forgiven him,

Either in this world, or in the world to come !

S. Matt. xii. 31, 32.

On the clause *κατα του πνευματος του ἁγιου*, Bishop Middleton has an important note. “ D. alone à
 “ pr. manu — second *του*. This is evidently wrong :
 “ for not only does it contradict what was shewn
 “ Part i. chap. viii. § 1., but it is also foreign from
 “ the practice of the whole N. T. The meaning
 “ of *πνευμα ἁγιον* in this place is not absolutely de-
 “ termined by the article, though it is evidently
 “ used, either in the personal or fourth meaning,
 “ deduced Matthew, i. 18., or else according to
 “ the fifth sense, to signify the holy influence.
 “ The context, however, determines at once in
 “ favour of the former of these, as is plain from
 “ *το πνευμα το ἁγιον* being used in opposition to *ὁ υιος*

“ του Θεου in the preceding part of the verse : for
 “ an antithesis between a person and an influence
 “ would be unnatural. το πνευμα, therefore, in
 “ the last verse, was also used in the personal
 “ sense.” — Doctr. of the Gr. Art. p. 213. This
 is one among numerous instances, which prove,
 how essentially the criticism, the interpretation,
 and the theology of the New Testament may be
 served, by close attention to verbal collocation,
 to antitheses, and parallelisms of sense ; in a word,
 to all that constitutes the technical distribution of
 Hebrew poetry.

οἱ γὰρ καθευδοντες, νυκτος καθευδουσι·
 και οἱ μεθυσκομενοι, νυκτος μεθουσιν :
 ἡμεῖς δὲ, ἡμερας οντες, νηφωμεν·
 ενδυσαμενοι θωρακα πισεως και αγαπης·
 και περικεφαλαιαν, ελπιδα σωτηριας.

For they who sleep, sleep in the night ;
 And they who are drunken, are drunken in the night :
 But let us, who are of the day, be sober :
 Putting on the breast-plate of faith and love ;
 And for an helmet, the hope of salvation.

1 Thess. v. 7, 8.

οὐ γὰρ ὁ ἐν τῷ φανερω, ἰουδαῖος ἐστίν·
 οὐδὲ ἡ ἐν τῷ φανερω, ἐν σαρκί, περιτομή :
 ἀλλ' ὁ ἐν τῷ κρυπτῷ, ἰουδαῖος·
 και περιτομή καρδιας, ἐν πνευματι οὐ γραμματι :
 οὐ ὁ ἐπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

For he is not a Jew, who is one outwardly ;
 Neither is circumcision that which is outward in the
 flesh :

But he is a Jew, who is one inwardly ;
 And circumcision that of the heart, in spirit, not in
 letter :

Whose praise is not from men, but from God.

Rom. ii. 28, 29.

In this specimen, it will be observed, the first, third, and fifth lines not only are parallel, but keep up a continuous sense, though that sense be twice suspended, by the intervention of the second and fourth lines. I shall hereafter have occasion to show, that this alternation of distinct and incommiscible senses is sometimes carried to a far greater extent in the New Testament.

κατανοησατε τους κορακας·
 οτι ου σπειρουσιν, ουδε θεριζουσιν,
 οις ουκ εστιν ταμειον, ουδε αποθηκη,
 και ο θεος τρεφει αυτους·
 πωςω μαλλον υμεις διαφερετε των πετεινων ;

Consider the ravens :

They neither sow, nor reap ;

They have neither store-house nor barn ;

And God feedeth them :

How much are ye superior to those birds ?

S. Luke, xii. 24.

In the correspondent divisions of the second and third lines, there is a beautiful accuracy : they do not *sow* ; nor have they any *store-house*, from whence to take seed for sowing : they do not *reap* ; nor have they any *barn*, in which to lay up the produce of harvest. The habit of observing such niceties is far from trifling ; every thing is im-

portant which contributes to illustrate the *organization* of Scripture.

2. The six-lined stanza sometimes consists of a quatrain, with a distich annexed: sometimes of two parallel couplets, with a third pair of parallel lines so distributed, that one occupies the centre, and the other the close: and occasionally, of three couplets alternately parallel; the first, third, and fifth lines corresponding with one another; and, in like manner, the second, fourth, and sixth. The parallelism in this form of stanza is also frequently introverted; a variety, which, for the most part, comes under the description of *epanodos*; and which will hereafter, in that character, be more largely exemplified.

Specimens of the six-lined stanza must now be given:

οψιας γενομενης, λεγετε, ευδια,
 πυρραζει γαρ ο ουρανος·
 και πρωι, σημερον χειμων,
 πυρραζει γαρ συγναζων ο ουρανος:
 υποκριται· το μεν προσωπον του ουρανου γινωσκετε διακριθειν·
 τα δε σημεια των καιρων ου δυνασθε.

When it is evening, ye say, "A calm!

"For the sky is red:"

And in the morning, "to-day a tempest!

"For the sky is red and lowering:"

Hypocrites! The face of the sky ye know how to discern;
 But ye cannot [discern] the signs of the times!

S. Matt. xvi. 2, 3.

In several MSS. &c. this beautiful passage is wanting. The best critics, however, justly main-

tain its genuineness. For its omission, the following have been assigned as probable causes:—1. This paragraph did not verbally correspond with the parallel place, S. Luke, xii. 54. 2. The words were liable to cavil or abuse; and might not have appeared sufficiently dignified for our Lord. 3. In some climates the alleged prognostics of weather did not hold good; and therefore the clause was omitted, that our Lord might not seem to contradict the physical truth of things. How far any of these causes may *account for* the omission, readers will judge: that they *justify* it, none, perhaps, will be hardy enough to maintain. See Kuinoel in loc. and Bengel. Crisis, and Gnomon, Nov. Testam.

Kypke, Raphel, Wetstein, and others, have accumulated passages from the classics, in which *εὐδία* and *χειμων* stand opposed one to the other. A striking passage, which appears to have escaped all the commentators, may be added from Pindar:

αλλα νυν μοι
γαιαοχος ευδιαν οπασσεν
εκ χειμωνος.

But now the earth-embracing God.

Hath, from a storm, vouchsafed to me a calm.

Isthmia, Carm. vii.

Wetstein and others have also cited many authors, both Greek and Roman, as noticing the same prognostics of weather. The elder Pliny affords a very exact coincidence: “Si circa occidentem
“rubescent nubes, serenitatem futuræ diei spon-

“ dent. Quod si in exortu fiet, ita ut rubescant
 “ nubes, maxima ostendetur tempestas.” Hist. Nat.
 “ xviii. 78.

Several MSS. and Versions omit *ὑποκριται*, and some commentators are of opinion that it was introduced into the text from S. Luke, xii. 56. It would rather seem that *ὑποκριται* stood in the original, but was omitted by some copyists, from an erroneous estimate of our Lord’s character. In all ages of the Church, it has been too common to attenuate his gracious mildness, into a milkiness and tameness quite remote from the divine reality. Nor have the very best and ablest ecclesiastical writers been always sufficiently mindful, when attempting to draw the character of Christ, of that overwhelming majesty, and that indignant severity of reproof, which, on fit occasions, he exhibited and employed, in his intercourse with presumptuous or hypocritical offenders. From this charge, I do not think S. Chrysostom can be altogether exempted: in the present passage, he omits *ὑποκριται*: and resolves our Lord’s feelings into regret, unmingled with indignation; in support of which view, he cites S. Mark, viii. 12, as a parallel case: the deep groan however, in that evangelist, appears to breathe indignation, yet more forcibly than sorrow; and the reply, there recorded, is answerable to such a notion: *αμην λεγω υμιν, ει δοθησεται τη γενεα ταυτη σημειον*: for, though I would not just maintain, with Pere Simon, that this abrupt elliptical form of words conveyed an imprecation, it cannot, I apprehend, be questioned, that it is a refusal of the strongest and most indig-

nant kind. Commentators ought not to forget, that in the keenest and most cutting reprehensions, there is often the most genuine mercy : to offenders, that they may be reclaimed ; to the innocent, that they may not be perverted. I am sorry to observe some traces of the defect here pointed out, in the very beautiful, and, otherwise, excellent and unexceptionable discourse of Dr. Townson, “ On the
“ manner of our Lord’s teaching.”

ὁ πρῶτος ἀνθρώπος, ἐκ γῆς χοϊκός·
ὁ δευτέρος ἀνθρώπος, ὁ κυριὸς ἐξ οὐρανοῦ :
ὁῖος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί·
καὶ ὁῖος ὁ ἐπουρανίος, τοιοῦτοι οἱ ἐπουρανιοί :
καὶ καθὼς ἐφορεσάμεν τὴν εἰκόνα τοῦ χοϊκοῦ,
φορεσοῦμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

The first man, from earth, earthy ;
The second man, the Lord from heaven :
As the earthy man, such also the earthy men ;
And as the heavenly man, such also the heavenly men ;
And as we have borne the image of the earthy man ;
We shall bear also the image of the heavenly man.

1 Cor. xv. 47—49.

ἐκεῖνος δὲ ὁ δούλος ὁ γινούς το θελημα τοῦ κυρίου ἑαυτοῦ,
καὶ μὴ ἔτοιμασας, μὴδὲ ποιήσας πρὸς το θελημα αὐτοῦ,
δαρῆσεται πολλὰς·
ὁ δὲ μὴ γινούς,
ποιήσας δὲ ἀξία πληγῶν,
δαρῆσεται ὀλίγας.

And that servant who knew the will of his Lord,
And who prepared not, neither did according to his will,
Shall be beaten with many stripes :
And he who did not know,
And did things worthy of stripes,
Shall be beaten with few stripes.

S. Luke, xii. 47, 48.

The antithesis in this passage has prodigious moral depth : he who sins *against* knowledge, though his sins were only sins of *omission*, shall be beaten with *many stripes* : but he who sins *without* knowledge, though his sins were sins of *commission*, shall be beaten only with *few stripes*. Mere negligence, against the light of conscience, shall be severely punished ; while an offence, in itself comparatively heinous, if committed ignorantly, and without light, shall be mildly dealt with. This merciful discrimination, however, is full of terror : for, whatever may be the case, respecting past, forsaken, and repented sins of ignorance, no man is entitled to take comfort to himself from this passage, respecting his present, or future course of life : the very thought of doing so, proves, that the person entertaining that thought, has sufficient knowledge to place him beyond its favourable operation.

μη φοβηθητε απο των αποκτεινοντων το σωμα,
 και μετα ταυτα μη εχοντων περισσοτερον τι ποιησαι.
 υποδειξω δε υμιν τινα φοβηθητε :
 φοβηθητε τον μετα του αποκτειναι,
 εξουσιαν εχοντα εμβαλειν εις γεενναν.
 ναι, λεγω υμιν, φοβηθητε αυτον.

Fear not them who kill the body,
 And after that have no more that they can do ;
 But I will shew you whom ye shall fear :
 Fear him, who after he hath killed,
 Hath power to cast into hell ;
 Yea, I say unto you, fear him.

S. Luke, xii. 4, 5.

εαν γαρ αγαπησητε τους αγαπωντας υμας, τινα μισθον εχετε ;
 ουχι και οι τελωναι το αυτο ποιουσι ;
 και εαν ασπασησθε τους αδελφους υμων μονον, τι περισσον
 ουχι και οι εθνικοι ουτω ποιουσι ; [ποιειτε ;
 εσεσθε ουν υμεις τελειοι,
 ωσπερ ο πατηρ υμων ο εν τοις ουρανοις τελειος εστι.

For if ye love them who love you, what reward have you?

Do not even the publicans the same?

And if ye salute your brethren only, what do you extraordinary?

Do not even the Gentiles thus?

Be ye therefore perfect,

Even as your Father who is in heaven is perfect.

S. Matt. v. 46—48.

In the fourth line of this extract, I have substituted εθνικοι for τελωναι· a substitution, which, though disapproved by Mill, is authorised by several MSS., by the great majority of Versions, and by many of the Fathers: εθνικοι is approved by Bengel, adopted by Griesbach in his text, and received by Rosenmüller, Kuinoel, &c. The alteration is demanded by the principles of parallelism. In the first line, and its parallel the third, the terms are all varied thus:

αγαπησητε ασπασησθε :
 τους αγαπωντας τους αδελφους :
 τινα μισθον εχετε τι περισσον ποιειτε :

Now, to correspond with these variations, a similar change of terms appears indispensable in the second and fourth lines, which are also parallel; and it is accordingly afforded, by the adopted various reading:

οι τελωναι οι εθνικοι.

It may be added, that, according to the common reading, the fourth line would be merely tautologous; while, on the contrary, this alteration gives a lively progress to the argument. Degraded as publicans were, they might still be Jews, and they frequently were so: but the Gentiles were objects of unequivocal and national hatred: the publican might be despised; the Gentile was detested. Each resemblance, too, is thus appropriately pointed. In loving their lovers only, they were equalled by the sordid publicans, whose very affections moved only at the command of self-love, or rather of self-interest: in saluting their brethren, that is, their countrymen only, they thought themselves discharging a religious duty; this, at least, they imagined, was a virtue peculiar to them as Jews; but our Lord brings home the fact, that in this exclusive nationality, they were equalled by the very heathen. And here we may observe a further nicety; the questions asked are,

Do not even the publicans THE SAME THING?

Do not even the Gentiles THUS?

All who loved their lovers only, were actuated by *one and the same principle*, of *selfishness*: not so with respect to all who confined their courtesy exclusively to their own countrymen; the Jews did this from *religious bigotry*, the Gentiles, from *national pride*: and, as principles determine the character of actions, the Gentiles, in this particular, could not be said to act in *the same*, but in *a like manner*, with the Jews.

Mr. Wakefield is pleased to call the reading of *εθνικοι* instead of *τελωναι* an unimportant variation: for my own part, though by no means inclined to dogmatise in these matters, I cordially agree with S. Chrysostom in thinking, that, however minute, the variations of phraseology in Sacred Scripture are rarely, if ever, unimportant; that, frequently, the addition even of a single letter may introduce a vast body of conceptions: *πολλακις και ενος σοιχειου προσθηκη ολοκληρον νοηματων εισηγαγε δυναμιν*. Oper. tom. iii. p. 172. edit. Bened. S. Chrysostom, it must be observed, was no cabalist. Among all the Fathers of the church, he may be fairly styled the father of rational and manly interpretation.

δευτε προς με, παντες οι κοπιωντες και πεφορτισμενοι,
καγω αναπαυσω υμας :
αρατε τον ζυγον μου εφ' υμας, και μαθετε απ' εμου·
οτι ωραος ειμι, και ταπεινος τη καρδια :
και ευρησετε αναπαυσιν ταις ψυχαις υμων·
ο γαρ ζυγος μου χρησος, και το φορτιον μου ελαφρον εσι.

Come unto me, all ye who labour, and are burthened;

And I will give you rest:

Take my yoke upon you, and learn of me;

For I am meek, and lowly in heart;

And ye shall find rest unto your souls:

For my yoke is easy, and my burthen light.

S. Matt. xi. 28—30.

The parallelisms here marked, will, it is presumed, appear both unquestionable and intentional, when the related lines are brought into contact with each other; thus:

Come unto me, all ye who labour, and are burthened ;
 For my yoke is easy, and my burthen light :
 And I will give you rest ;
 And ye shall find rest unto your souls :
 Take my yoke upon you and learn of me ;
 For I am meek, and lowly in heart.

These three parallel couplets I now propose separately to analyse.

Come unto me all ye who labour, and are burthened ;
 For my yoke is easy, and my burthen light :

The expressions “ to labour,” and “ to be burthened,” comprehend, in their literal sense, all the modes in which working animals are commonly employed ; they either draw, or carry ; in the former case, they wear a yoke, in the latter case, they bear a burthen : which two ideas are accordingly repeated, each with an appropriate softening, in the latter of these lines : an “ easy yoke ;” a “ light burthen.” The moral meaning of this figurative language, is abundantly clear. To *labour*, is to pursue the work of sin and the world, as an operative agent ; it includes all the *activities of evil* : to be *burthened*, is to endure the inflictions imposed by sin and the world, as a passive recipient ; it comprehends all the *pains and penalties of evil*. To this miserable course of action and endurance, are opposed the blessed activities, and not less blessed sufferings, of the Christian life : *my yoke is easy* ; it is “ a service of perfect freedom :” *my burthen is light* ; for, though “ the Christian has his sorrows, his sorrow is sweeter than this world’s joy.”

The happy result implied in this cheerful contrast, is emphatically promised in the second line, and the promise not less emphatically repeated in the fifth line : here, for the sake of clearness, again brought together :

And I will give you rest ;
And ye shall find rest unto your souls :

Rest ; rest unto the soul : rest external ; and rest internal : rest from a laborious course of evil action ; rest from an oppressive weight of mental suffering : the former given, on coming to Christ, that is, taking him for our Master instead of the world ; the latter found, by perseverance in the course recommended in the central couplet ; this, as it occupies the midmost place, so it is the mainspring of the whole encouragement and exhortation :

Take my yoke upon you, and learn of me,
For I am meek, and lowly in heart :

that is ;

Take my yoke upon you, for I am meek ;
And learn of me, for I am lowly in heart.

1. “ Engage actively in my service, and you will find me an easy master ; for I am meek : I will impose no galling yoke ; and, instead of the toilsome servitude of sin, you shall be employed only in labours of love.

2. “ Follow my example in passive fortitude, and you shall be exempt from all oppressive burthens ; for I am lowly in heart : and lowliness of heart is the grand specific, for converting pains into pleasures, and sorrow into joy.”

In order, however, to feel properly the beauty of this passage, we must advert to another, of a very opposite description :

δεσμευουσι γαρ φορτια βαρεια και δυσθαστακτα,
και επιτιθεασιν επι τους ωμους των ανθρωπων,
τω δε δακτυλω αυτων ου θελουσι κινησαι αυτα.

For they bind burthens heavy, and hard to be borne ;
And impose them on the shoulders of men ;
But with a finger of their own they will not move them.

S. Matt. xxiii. 4.

Our Lord is here speaking of the Scribes and Pharisees : the contrast is very remarkable : *they* bind together several grievous and insupportable burthens ; *our Lord's* burthen is but one, is easy, and is light : *they* impose their burthens by force ; *our Lord* graciously invites his followers to take up his burthen, at their own election : *they* will not so much as touch their burthens with a single finger ; HE bare our infirmities, and carried our griefs.

I shall close my remarks on this example, with a pithy sentence of S. Bernard : “ Pulcre Dominus :
“ *Tollite ait jugum meum super vos : ac si diceret,*
“ non impono invitis, sed vos tollite si vultis.
“ Alioquin, non requiem sed laborem invenietis
“ animabus vestris.” Ep. xi. tom. i. p. 31. ed. Bened.

SECTION XII.

It frequently happens, that more than six parallel lines are so connected, by unity of subject, or by mutual relationship, as to form a distinct stanza. Examples of this kind of distribution shall be given in the present section.

μη θησαυριζετε υμιν θησαυρους επι της γης,
 όπου σης και βρωσις αφανιζει,
 και όπου κλεπται διορυσσουσι και κλεπτουσι :
 θησαυριζετε δε υμιν θησαυρους εν ουρανω·
 όπου ουτε σης ουτε βρωσις αφανιζει,
 και όπου κλεπται ου διορυσσουσιν ουτε κλεπτουσιν :
 όπου γαρ εσιν ο θησαυρος υμων,
 εκει εσαι και η καρδια υμων.

Treasure not for yourselves treasures on the earth ;
 Where moth and rust consumeth ;
 And where thieves dig through and steal :
 But treasure for yourselves treasures in heaven ;
 Where neither moth nor rust consumeth ;
 And where thieves do not dig through and steal :
 For wheresoever your treasure is,
 There will also be your hearts.

S. Matt. vi. 19—21.

The term to *dig through* is very expressive : eastern houses were commonly built of mud, or clay, with very thick walls. See Harmer's Observations, vol. i. p. 286. The phrase may, however, mean, to dig through the earth, to the place where treasures have been buried ; and in this sense the clause is explained, in the paraphrase of Erasmus.

πας ουν ὅστις ἀκουει μου τους λογους τούτους, και ποιει αυτους,
 ὁμοιωσω αυτον ἀνδρι φρονιμω,
 ὅστις ωκοδομησε την οικιαν αυτου επι την σπετραν·
 και κατεβη ἡ βροχη,
 και ηλθον ὀι ποταμοι,
 και επνευσαν ὀι ανεμοι,
 και προσεπεσον τη οικια εκεινη,
 και ουκ επεσε· τεδεμελιωτο γαρ επι την πετραν :

και πας ὁ ακουων μου τους λογους τούτους, και μη ποιων αυτους,
 ὁμοιωθησεται ἀνδρι μωρω,
 ὅστις ωκοδομησε την οικιαν αυτου επι την αμμον·
 και κατεβη ἡ βροχη,
 και ηλθον ὀι ποταμοι,
 και επνευσαν ὀι ανεμοι,
 και προσεκοψαν τη οικια εκεινη,
 και επεσε· και ην ἡ πτωσις αυτης μεγαλη.

Whosoever, therefore, heareth these my words, and
 I will liken him to a prudent man, [doeth them,
 Who built his house upon the rock :
 And the rain descended,
 And the floods came,
 And the winds blew,
 And fell upon that house ;
 And it fell not ; for it was founded upon the rock.

And every one hearing these my words, and doing them
 Shall be likened to a foolish man, [not,
 Who built his house upon the sand :
 And the rain descended,
 And the floods came,
 And the winds blew,
 And struck upon that house ;
 And it fell ; and the fall thereof was great.

S. Matt. vii. 24—27.

I have rendered επι την πετραν, “ upon *the* rock,”
 the rocky or stony ground ; opposed to επι την αμμον,

“ upon the sand.” See Bp. Middleton, Doctr. of Gr. Article, p. 193.

In these two connected stanzas, the language may be justly termed *picturesque*. The marked transition in each of them from a long and measured movement, to short rapid lines, and the resumption, at the close, of a lengthened cadence, are peculiarly expressive. The continual return, too, in the shorter lines, of the copulative particle, (a return purely Hebraic, and foreign from classical usage,) has a fine effect: it gives an idea of danger, sudden, accumulated, and overwhelming. These are beauties which can be retained only in a literal translation; and which a literal translation may exhibit very competently. Dr. Campbell has some very judicious observations (Prelim. Diss. iii. § 4.) on the literal simplicity of the Latin Vulgate, as contrasted with the classical affectation of Castalio's Version. By way of example, he produces their several renderings of the beginning of Genesis. In the Vulgate, as in our authorised English Version, the first five verses are broken into no less than eleven short sentences, connected by the copulative particle: these all, except the first and last, Castalio reduces to one complicated period, for which he is, with much propriety, censured by Dr. Campbell. It is to be regretted, that, as in many parts of the four Gospels, so especially in the passage now under consideration, the translation of the learned professor offends against his own better principles. In the original text, the description of the tempest which assailed the prudent man's house, together with its

final stability, is comprised in six short independent sentences, the first five of which are linked together by the particle *καί*: in like manner, the tempest which assailed the foolish man's house, with its final overthrow, is described in six short sentences, all beginning with the copulative particle. In Dr. Campbell's translation, each of these descriptions is wrought up into a single period: so that, instead of the eleven or twelve short sentences of the original, we have two periods, by no means happily assorted, in the Version of the learned professor; periods, alike deficient in the full flow of classical composition, and in the pungent brevity of the sententious parallelism. His rendering of the entire passage I will insert, as demanding a few additional observations: "There-
" fore whosoever heareth these my precepts and
" doth them, I will compare to a prudent man,
" who built his house upon the rock. For although
" the rain descended, and the rivers overflowed,
" and the winds blew, and beat upon that house,
" it fell not, for it was founded upon the rock.
" But whosoever heareth these my precepts and
" doth them not, shall be compared to a fool, who
" built his house upon the sand. For when the
" rain descended, and the rivers overflowed, and
" the winds blew, and dashed upon that house, it
" fell, and great was its ruin." In the first place, by omitting to render *αυτον* in the second line, Dr. C. has committed a fault against grammar; "*whosoever* heareth—I will compare." Again; "FOR
" ALTHOUGH the rain—it fell not," is substituted

for, “AND the rain—and it fell not;” and in like manner, “FOR WHEN the rain—it fell,” is substituted for “AND the rain—and it fell.” Substitutions surely not conceived in the happiest taste: for, as I have already observed, they resolve two series of short, and most expressive sentences, into two ill-constructed periods; nor is this the whole, or perhaps the worst; for the gratuitously inserted words anticipate, and by anticipating, sadly weaken, the final contrast: “FOR ALTHOUGH the rain, “the rivers, &c.—it fell not: FOR WHEN the rain, “the rivers, the winds, &c.—it fell:” here is, on both sides, a premature disclosure, unwarranted by the original; which, if we may so speak, cheats the reader of a conclusion that he would have been gratified by drawing for himself. Nor should it be omitted, that much of the effect depends on the calamities being described in both cases, in similar terms, and with precisely opposite results; an effect materially assisted, by the unvaried copulatives of the original; and no less materially impeded, by the antithetical variations of Dr. Campbell. Further; “the rivers overflowed;” this is, at once, less poetical, and less just, than our authorised version, “and the floods came,” less poetical; for when rivers are said to OVERFLOW, a mere physical fact is asserted; but when it said, “the floods CAME,” we have a fine personification: and less just; for there is a departure from the original *ηλθον* and besides, rivers might overflow, without coming near the house, and therefore without increasing the danger. Again: “a prudent man—a fool;” why depart from the strictly

antithetical terms of the original, *ανδρι φρονιμω—ανδρι μωρω*? Certainly the dignity of our Lord's manner has not been consulted in the departure. And, lastly, "great was its ruin!"—a very unsuccessful effort after emphasis: the simple unpretending repetition of the word fall, is far more expressive: "and it fell; and the fall thereof was great!"

In making these observations, I would earnestly deprecate the notion, that I feel the slightest disrespect for the memory of Dr. Campbell, or the least disposition to undervalue his labours. Few of his contemporaries rendered more essential service in the department of Scripture-interpretation; and his Preliminary Dissertations especially, will remain a lasting monument of industry, acuteness, and discrimination, which all students of theology will do well to emulate, and which few can hope to equal. But the acknowledged excellence of Dr. Campbell's most matured, and most elaborate performance, makes it the more indispensable to hint at his occasional failures; a duty, indeed, of paramount obligation, when the truths, and even when the beauties, of Sacred Scripture, are in any danger of being, either, misrepresented, or impaired.

Some niceties of phraseology and construction in this passage, ought not to pass unnoticed. In the case of the prudent man, our Lord says *ὁμοιωσω αυτον*, *I will liken him*: in the case of the foolish man, *ὁμοιωθησεται*, *he shall be likened*. The distinction here, would seem to be studiously designed. When the wise and fruitful hearer is to be characterised, our Lord HIMSELF institutes the comparison: when the foolish and unprofitable listener, it is otherwise

managed ; the comparison is then matter of common fame ; *he shall be likened* ; as though he were unworthy of Christ's own personal attention. Thus also in the first Psalm :

The Lord knoweth the way of the righteous ;
But the way of the ungodly shall perish :

On which Euthymius observes : τα δε κακα, ως αναξια της εκεινου γνωσεως, αγνοειν προσποιειται. “ The wicked, “ as unworthy of his recognition, he feigns not to “ know.” Comment. in Psalm. apud Theophylact. tom. iv. p. 348. edit. Venet. 1763.

The verbal distinction in our Lord's discourse, has been observed by some, who give it a milder, and, perhaps, on the whole, a juster colouring. For example, the following inedited Scholium of Photius, inserted by Matthaei, in his valuable edition of Euthymius on the Gospels. tom. i. p. 290.

σημειωσαι, ότι το μεν γενεσθαι φρονιμον, ουκ εστι ανευ της του Θεου συνεργιας και επιπνοιας. διο φησιν· ὁμοιωσω αυτον ανδρι φρονιμω, αντι του συναντιληψομαι και συνεργησω εις το τα παρ' αυτου οικοδομηθεντα μη διαπεσειν, μηδε διαφθαρηναι· επι δε τω μωρω, ουκετι ὁμοιωσω, αλλ' ὁμοιωθησεται, ὁιον αυτος ἑαυτω αιτιος εσω, της θρασυτητος και τιμωριας, ότι δεον αρετην διωκοντα της του Θεου βασιλειας επιτυχειν, αυτος δε κακιαν μετιων, εντος ἑαυτον ποιει της κολασεως. οὕτως ἡ μεν των αρετων κτησις, ἡμετερα σπουδη, και τη του Θεου κατορθουται χαριτι· ἡ δε της κακιας πρᾶξις, γνωμης μοχθηρια, και προαιρεσεως παρατροπη, επιγινεται. “ To signify the impossibility of becoming “ prudent, without the assistance and inspiration “ of God. Wherefore he saith I WILL LIKEN HIM to “ a prudent man, for the purpose of expressing, ‘ I

“ will give my assistance and co-operation, in order
 “ that his buildings may neither fall, nor moulder
 “ away.’ But of the foolish man, he saith not
 “ ‘ I WILL LIKEN HIM,’ but ‘ HE SHALL BE LIKENED ;’
 “ as though he were to say, let him blame himself
 “ for his rashness, and his punishment ; for when,
 “ by the pursuit of virtue, he ought to have
 “ attained the kingdom of God, he has, by meddling
 “ in wickedness, made himself a partaker of tor-
 “ ment. Thus, the possession of virtue is accom-
 “ plished by our own diligence, and by the grace
 “ of God : but the practice of evil is superinduced
 “ by viciousness of mind, and by an abuse of free
 “ will.” Thus far the Scholium of Photius : Euthymius is more brief, but to the same effect : he notices the various reading, in some copies of ὁμοιω-
 θησεται for ὁμοιωσω, in the case of the prudent man ; and adds, καλον δε και ὁμοιωσω. χωρις γαρ της αυτου βοη-
 θειας, ουδεις ουδεν κατορθοι. “ But ὁμοιωσω, too, is a good
 “ reading : for, without HIS help, no man can
 “ rightly execute any work.” Bengel, yet more pointedly, and certainly not less correctly, says,
 “ Salutaria Deus ad se refert : mala a se removet.” Of this benevolent decorum there are frequent ex-
 amples in the New Testament : it may be ac-
 counted a kind of *Euphemism* ; and, as such, it will
 be exemplified and illustrated, in a future Section.

Again ; in the case of the prudent man, we read :

και προσεπεσον και ουκ επεσε*

And FELL upon. And it did NOT fall.

In the case of the foolish man :

και προσεκοψαν και επεσε*

And STRUCK upon . . . And it DID fall.

The verb *προσπιπτω* is more forcible than *προσκοπτω* : the rain, the floods, the winds *fell prone with violence*, upon the prudent man's house, and it did *not* fall ; they *struck*, or *impinged with less of downright impetuosity*, on the foolish man's house, and it *did* fall. The full force of *προσεπεσον*, with its context, is expressed with more pomp of words, but not with equal majesty of thought, by Lucretius, in his tremendous description of a thunder-storm : the three following lines I extract, chiefly for the sake of the word *præcipitans*, which exactly agrees with the word *προσεπεσον* :

Quo de concussu sequitur gravis imber, et uber,
Omnis uti videatur in imbrem vortier æther,
Atque ita *præcipitans* ad diluviem revocare.

Lib. vi. 290.

A passage twice imitated by the poet of the Seasons :

Then, down at once
Precipitant descends a mingled mass
Of roaring winds, and flame, and rushing flood.

Summer, 994.

Down comes a deluge of sonorous hail,
Or *prone-descending* rain.

Ibid. 1139.

That the distinction here indicated, between *προσεπεσον* and *προσεκοψαν*, was intentional and significant, may be thought yet more indisputable

from the fact, that, in similar parabolical illustrations of Jewish writers, a like distinction is more broadly stated; and good men are represented, as sustaining uninjured a severe shock, but wicked men, as sinking under an attack comparatively trifling. Many such passages may be found in Schoettgen, and Wetstein, of which I shall produce but the following. “ Elisha the son of Abuja
 “ said : If any man has good works, and has studied
 “ much in the law, he is like to a person who so
 “ builds a house, as to lay stones at the founda-
 “ tion, and to place bricks upon them ; and though
 “ afterward *many waters come, and dash against its*
 “ *its sides, they cannot move it from its place.*
 “ But the man who has not good works, and who
 “ studies much in the law, is like a person who
 “ places bricks at the foundation, and lays stones
 “ upon them ; for if the waters approach, *even by*
 “ *gentle degrees, they overthrow that house.* The
 “ one is like a mason, who beds his bricks in
 “ mortar ; and although rains descend, they cannot
 “ move his workmanship : but the other is like
 “ mortar carelessly sprinkled on the bricks, which
 “ on the descent of *light and gentle showers, is*
 “ *immediatly carried away.*” *Aboth Rabbi Nathan,*
 c. 23.

I shall notice but one other circumstance : Bishop Middleton remarks, that, “ in S. Luke, [vi. 47, 49.]
 “ the illustration is somewhat different. There the
 “ wise man builds his house, first laying a found-
 “ ation on the rock ; the foolish man builds *επι την*
 “ *γην, and that too, χωρις θεμελιου.*” The difference,

I think, is purely verbal: in some particulars, S. Luke is more full, and S. Matthew more concise; in other particulars, S. Matthew is graphically descriptive, where S. Luke is silent; but the *circumstances* are, I conceive, precisely the same. The *process* of the building, is stated largely by S. Luke; it is not at all stated by S. Matthew in *direct* terms; yet it is *indirectly* brought out, by his *use* of the word $\tau\epsilon\theta\epsilon\mu\epsilon\lambda\iota\omega\tau\omicron$ in describing the stability of the wise man's house: and by his *omission* of $\tau\epsilon\theta\epsilon\mu\epsilon\lambda\iota\omega\tau\omicron$, in describing the downfall of the foolish man's house: an omission the more remarkable, as, could the truth and propriety of things, or, what amounts to the same thing, the moral fitness of the apologue, have allowed it, the clause *for it was founded upon the rock*, at the conclusion of the first stanza, would require, as an equipoise, the clause *for it was founded upon the sand*, at the conclusion of the second stanza: we must accordingly infer, that S. Matthew's foolish man built without foundation, no less certainly, than that his prudent man laid a foundation on the rock. The difference between $\tau\eta\eta\ \alpha\mu\mu\omicron\upsilon\eta$, and $\tau\eta\eta\ \gamma\eta\eta$, is easily reconcilable: a sandy soil, might be fairly called *the sand*; or a sand-bank might be truly called *the earth*. The reconciliation of slight apparent discrepancies in the evangelical writers, is by no means a matter of slight importance: sometimes, weighty truths may be implicated in such cases; and, at all events, every such reconciliation, increases the probability, that a closer examination of alleged dissonances, may be attended with equal success, to an indefinite extent.

The departure from strict verbal parallelism in the closing line of the Sermon on the Mount, is beautifully expressive: in the case of the wise man, there is a most judicious return to the immoveable rock; in the case of the foolish man, no final mention is made of the sand: the rock remains; the sand, we are left to imagine, was swept away by the overwhelming deluge: no vestige is produced, either of the edifice, or of the site on which it stood; and the last impression left upon the mind, is that of irretrievable destruction.

οἱ ἀρχόντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν,

καὶ οἱ μεγάλοι κατεξουσιαζοῦσιν αὐτῶν,

οὐχ οὕτως εἶσαι ἐν ὑμῖν·

ἀλλ' ὅς εἰαν θελῇ ἐν ὑμῖν μέγας γενεσθαι,

εἶσαι ὑμῶν διακονός·

καὶ ὅς εἰαν θελῇ ἐν ὑμῖν εἶναι πρῶτος,

εἶσαι ὑμῶν δούλος·

ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι,

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντι πολλῶν.

The princes of the nations lord it over them;

And the great ones exercise harsh authority over them;

It shall not be so among you;

But whosoever would among you become great,

Shall be your servant;

And whosoever would among you be chief,

Shall be your slave;

Even as the Son of Man

Came not to be served, but to serve,

And to give his life a ransom for many.

S. Matt. xx. 25—28.

In the Greek text of this passage, after the

great majority of MSS. &c., and the editions of Bengel and Griesbach, I have, in the third line, omitted $\delta\epsilon$ from before $\epsilon\sigma\alpha\iota$. the insertion of it would serve but to forestall and weaken the succeeding adversative particle $\alpha\lambda\lambda\alpha$. In the fifth and seventh lines, for $\epsilon\sigma\omega$, I have substituted $\epsilon\sigma\alpha\iota$, which Griesbach places with an approving mark in his interior margin; and which agrees with the preceding $\epsilon\sigma\alpha\iota$ of the third line: this form of the verb has here the power, both of the future tense, and of the imperative mood; it renders the sentence at once preceptory, and predictive.

Several of the ablest critics have maintained, justly, as I think, that, in the verbs $\kappa\alpha\tau\alpha\kappa\upsilon\rho\iota\epsilon\upsilon\sigma\upsilon\sigma\iota\nu$ and $\kappa\alpha\tau\epsilon\xi\omicron\upsilon\sigma\iota\alpha\zeta\omicron\upsilon\sigma\iota\nu$, the preposition augments the force. Schleusner, Rosenmüller, and others of the modern German school, identify the compound with the simple verbs. In my rendering, I have been careful “not to exhaust the meaning.” An objection has been often brought, against attributing a bad sense to $\kappa\alpha\tau\epsilon\xi\omicron\upsilon\sigma\iota\alpha\zeta\omicron\upsilon\sigma\iota\nu$, from the parallel place, S. Luke, xxii. 25, where $\epsilon\xi\omicron\upsilon\sigma\iota\alpha\zeta\omicron\upsilon\sigma\iota\nu$ are styled $\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\alpha\iota$: Dr. Campbell, however, has properly rendered that clause, “and they who oppress them, are called benefactors;” a rendering which he has justified in an able note: to his observations it may be added, that the vain assumption on the one side, and the abject conferring on the other, of flattering and pompous titles, have ever been among the most characteristic features of the tyrant and the slave.

In rendering the words $\delta\iota\alpha\kappa\omicron\nu\omicron\varsigma$ and $\delta\omicron\upsilon\lambda\omicron\varsigma$, *servant*

and *slave*, I am supported by Dr. Campbell, whose reasons I am unwilling to abridge; the more especially, as they tend to confirm some principles advanced in other parts of the present work. “ In
“ the proper and primitive sense of *διακονος*, it is a
“ *servant* who attends his master, waits on him at
“ table, and is always near his person to obey
“ his orders; which was accounted a more credit-
“ able kind of service. By the word *δουλος*, is not
“ only meant a servant in general, (whatever kind
“ of work he be employed in,) but also a *slave*.
“ *It is solely from the scope and connection that*
“ we must judge when it should be rendered in
“ the one way, and when in the other. In the
“ passage before us, the view in both verses is to
“ signify, that the true dignity of the Christian
“ will arise more from the service done to others,
“ than [from] the power he possesses over them.
“ *We are to judge, therefore, of the value of the words,*
“ *from the import of those they are contrasted with.*
“ And, as desiring to be *great*, is a more mo-
“ derate ambition than desiring to be *chief*, we
“ may naturally conclude, that, as the word op-
“ posed to the former should be expressive of
“ some of the *inferior* stations of life, that opposed
“ to the latter must be expressive of the *lowest*.
“ When this sufficiently suits the ordinary signifi-
“ cation of the words, there can hardly remain
“ any doubt. As this is manifestly the case here,
“ I did not know any words in our language,
“ by which I could better express a difference in
“ degree so clearly intended, than by the words

“ *servant* and *slave*. The word minister is now “ appropriated to the servants, not of private “ masters, but of the public. It is from the “ distinctions in private life, well known at the “ time, that our Lord’s illustrations are borrowed.” Campbell on the Gospels, vol. iv. p. 129.

Mr. Wakefield rightly observes, that “ this ad- “ dress of our Lord is delivered in *parallelisms*.” From want, however, of a more perfect know- ledge of the true nature of the *cognate* parallelism, he has assumed, that the related lines are *synony- mous*; and, from this unauthorised assumption, he argues, that *μεγαλοι* is put for *μεγιστοι*, and is syno- nymous with *αρχοντες*; that *μεγας* also is put for *με- γιστος*, and is synonymous with *πρωτος*. But this mode of interpretation, the readers of these pages are, I trust, already prepared to set aside, on the *real* principles of Hebrew poetry; and to con- demn, as attributing to HIM, *who spake as never man spake*, a succession of feeble and unmeaning tautologies. It is an ungracious, and by no means a scholar-like office, to explain away the rich and profluent meaning of words, not one of which is without its own distinct and proper value.

At length, I am enabled to proceed with a more particular examination of S. Matt. xx. 25—28. The whole construction of this passage is eminently beautiful; the several divisions of it are linked to- gether by a close, but neither “ obvious nor obtru- sive” correspondence of related members; which correspondence must be strictly examined, and clearly exhibited, in order to a just disclosure of

the sense. The central quatrain may be regarded as the key of the whole paragraph or stanza: it stands connected, antithetically, with the commencing, and homogeneously, with the concluding triplet: which triplets, again, by the explanatory intervention of the same central quatrain, will approve themselves antithetically parallel with each other, in the introverted order.

The antithesis to be first noticed, is that between the first two lines of the first triplet, and the two distichs of the central quatrain: the lines in question, are severally taken up in the inverted order; the second line first:

And the GREAT ONES exercise harsh authority over them: which is provided with its antithetical relative in the first couplet of the adjoining quatrain:

But whosoever would among you become GREAT,
Shall become YOUR SERVANT.

The first line of the first triplet is next referred to:

The PRINCES of the nations lord it over them: antithetical to which, is the second couplet of the central quatrain:

And whosoever would among you be CHIEF;
Shall become YOUR SLAVE.

In the first couplet of the stanza at large, there is an anticlimax, or descending scale of dignity:

οἱ ἀρχόντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν,
καὶ οἱ μεγάλοι κατεξουσιαζοῦσιν αὐτῶν:

The princes of the nations lord it over them ;

And the great ones exercise harsh authority over them :

the *αρχοντες* being kings or autocrats, who rule over their subjects with supreme dominion ; *κατακυριευουσιν* : and the *μεγαλοι*, only lords or satraps, who exercise over those entrusted to their charge a delegated sway ; *κατεξουσιαζουσιν*.

In the quatrain, on the contrary, there is a climax, or ascending scale of dignity :

αλλ' ὅς εαν θελη εν ὑμιν μεγας γενεσθαι,

εσαι ὑμων διακονος·

και ὅς εαν θελη εν ὑμιν ειναι πρωτος

εσαι ὑμων δουλος.

But whosoever would among you become great,

Shall be your servant ;

And whosoever would among you be chief,

Shall be your slave :

The *μεγαας*, or *great one*, is here correspondent to the lords or satraps ; and the *πρωτος*, or *chief*, is equivalent to the *αρχοντες*, kings or autocrats. This change from anti-climax to climax, is subservient to a high moral purpose : it shews us, “ by due steps,” how Christians are to attain the first dignity of the Christian character ; “ he that would “ become *great*, let him be as a *servant* ; but he “ that would become *CHIEF*, let him be as a *SLAVE*.” In the religion of our crucified Redeemer, the deepest humiliation, is the path to the most exalted pitch of glory : it is thus, in that true sense, of which Stoicism was but the mockery, that men may become not only “ *priests*,” but “ *KINGS unto God*.” See Revel. i. 6.

The third line of the first triplet, — “it shall not be so with you,”— though not brought into parallelism with any part of the central quatrain, is by no means inactive, or inefficient; that it is provided with a correspondent or parallel member, we shall presently see: meantime, considered in itself, and independently of parallelism, it serves as a most apt transition, from the case of Gentile kings and satraps, to the case of aspirants after Christian greatness and perfection. “It shall not be so among you.”

The connection between the central quatrain and the concluding triplet, is, as I have already intimated, not of the antithetical, but of the homogeneous kind; in other words, the parallelism is, what I term cognate. Into this parallelism, the first line of the last triplet does not, strictly speaking, enter: it is the turning point, or connecting link, between the couplets of the preceding quatrain, and the other two lines of the same triplet: and with the last line of the first triplet, it forms an antithetical parallelism, thus:

It shall not be so with you;
Even as the Son of Man:

that is, in other words:

You shall not resemble the ambitious heathen;
But you shall resemble the meek and lowly Saviour of
mankind.

The cognate parallelism between the central quatrain, and the last two lines of the concluding

triplet, is not in the reversed, but in the direct order : the first couplet of the quatrain, is first provided with its homogeneous relative :

αλλ' ὅς εαν θελη εν ὑμιν μεγας γενεσθαι,
 εσαι ὑμων διακονος :
 [ὡσπερ ὁ υἱος του ανθρωπου]
 ουκ ηλθεν διακονηθηναι, αλλα διακονησαι.

But whosoever would among you become *great*,
 Shall be your *servant* :
 [Even as the Son of Man]
 Came not to be served, but to *serve*.

The second couplet of the quatrain, is then similarly provided :

και ὅς εαν θελη εν ὑμιν ειναι πρωτος,
 εσαι ὑμων δουλος :
 [ὡσπερ ὁ υἱος του ανθρωπου ηλθεν]
 δουναι την ψυχην αυτου λυτρον αντι πολλων.

And whosoever would among you be *chief*,
 Shall be your *slave* :
 [Even as the Son of Man came]
 To give his life a ransom for many.

In the first of these parallelisms, the relationship is brought out with strict verbal identity : διακονος—διακονησαι a *servant*, to *serve*. In the second parallelism, the *verbal* coincidence is not equally striking, but the *reality of agreement* is, if possible, more strong. It is not said, that Christ became a *slave* ; but much more ; that *he gave his LIFE A RANSOM to redeem many from the SLAVERY of sin and death*.

Finally, the commencing and concluding triplets, especially after the above explanatory intervention, approve themselves antithetically parallel, in the introverted order : the last line of the first triplet, we have already seen, is opposed to the first line of the last triplet. The second lines of each are, in like manner, antithetical :

The great ones exercise harsh authority :—
Came not to be served, but to serve :

The authority of the oppressive noble, opposed to the voluntary obedience of the servant : while the first line of the commencing, is antithetical to the last line of the concluding triplet :

The princes of the earth lord it over them :—
To give his life a ransom for many :

The tyranny of earthly potentates, opposed to the humiliation, even to the death of the cross, of Him who is KING OF KINGS, AND LORD OF LORDS.

ου πας ὁ λεγων μοι κυριε, κυριε, εισελευσεται εις την βασιλειαν
των ουρανων·

αλλ' ὁ ποιων το θελημα του πατρος μου, του εν ουρανοις :

πολλοι εβρουσι μοι εν εκεινη τη ημερα·

κυριε, κυριε, ου τω σω ονοματι προεφητευσομεν ;

και τω σω ονοματι δαιμονια εξαβαλομεν ;

και τω σω ονοματι δυναμεις πολλας εποιησαμεν ;

και τοτε ὁμολογησω αυτοις,

ὅτι ουδεποτε εγνων ὑμας·

αποχωρειτε απ' εμου·

ὁι εργαζομενοι την ανομιαν.

Not every one who saith unto me, Lord, Lord, shall enter
into the kingdom of heaven ;

But he who doeth the will of my Father, who is in heaven :

Many will say unto me in that day,
 Lord, Lord, have we not in thy name prophesied ?
 And in thy name expelled dæmons ?
 And in thy name performed many wonderful works ?
 And then will I profess unto them :
 I never knew you ;
 Depart from me ;
 Ye workers of iniquity.

S. Matt. vii. 21—23.

The poetical grandeur of this passage is excelled only by its moral dignity : we should dwell with delight on the vivid personifications and rapid transitions, here condensed into a few words, if the solemnity of the subject and occasion did not fill us with the deepest awe. On such a passage it were injurious to offer detailed criticism. I shall only desire the reader to contrast the loquacity of their confident appeal, with the majestic brevity of our Lord's reply ; and to observe, that each clause of that reply is, in regular order, opposed to a clause of the appeal :

Lord, Lord, have we not in thy name prophesied ?
 I never knew you :
 And in thy name expelled dæmons ?
 Depart from me :
 And in thy name performed many wonderful works ?
 Ye workers of iniquity !

ὁ δεχομενος ὑμας, εμε δεχεται·
 και ὁ εμε δεχομενος, δεχεται τον αποσειλαντα με·
 ὁ δεχομενος προφητην, εις ονομα προφητου,
 μισθον προφητου ληψεται·

καὶ ὁ δεχομενος δικαιον, εἰς ὄνομα δικαίου,
 μισθον δικαίου ληψεται·
 καὶ ὅς εἰαν ποτισῆ ἓνα τῶν μικρῶν τούτων
 ποτηριον ψυχροῦ μονον, εἰς ὄνομα μαθητοῦ,
 ἀμην λέγω ὑμῖν, οὐ μὴ ἀπολεσῆ τον μισθον αὐτου.

He who receiveth you, receiveth me ;
 And he who receiveth me, receiveth Him who sent me :
 He who receiveth a prophet, in the name of a prophet ;
 Shall obtain the reward of a prophet :
 And he who receiveth a righteous man, in the name of
 a righteous man,
 Shall obtain the reward of a righteous man :
 And whosoever shall give to drink unto one of these
 little ones
 A cup of cold water only, in the name of a disciple,
 Verily I say unto you, he shall by no means lose his
 reward.

S. Matt. x. 40—42.

Here, as in several places of the New Testament, (see especially Heb. xi. 31. S. James, ii. 25.) the verb δεχομαι means to *receive with hospitality as a guest* : a sense demanded in this passage, by the subsequent *gift of a cup of cold water* (ποτηριον ψυχρου), which is selected, as the lowest degree of hospitable reception. Olearius and Schoettgen by no means entered into the spirit of the context, when they assigned, as the meaning of δεχεσθαι, to *hear, to obey, to believe a teacher's words*. Dr. Doddridge translates it, *entertains* ; a word too familiar and undignified, especially as applied to the Father, and the Son. Our English verb *receive*, is a just representative of the original : it, like δεχομενος, has that ambiguity of meaning, which may properly lead the reader's mind from the notion of corporal, to that of spiritual

reception ; we use it in familiar discourse to express hospitable entertainment ; and it is employed, in our Lord's acceptance of it, by Milton :

. . . . Some great behest from heaven
 To us perhaps he brings, and will vouchsafe
 This day to be our guest. But go with speed,
 And, what thy stores contain bring forth, and pour
 Abundance, fit to honour and RECEIVE
 Our heavenly stranger : well we may afford
 Our givers their own gifts, and large bestow,
 From large bestowed.

Parad. Lost. v. 311.

The reader can scarcely have failed to observe the beauty of the *ascending* scale, in the first two lines : *receiveth you ; receiveth me ; receiveth Him who sent me* : and of the *descending* scale, throughout the remainder of the passage : *receiveth a prophet, receiveth a righteous man ; giveth a cup of cold water to a little one*. The ascending scale marks the *degree* in which God delighteth to honour those, who, from a religious motive, shew honour to his servants ; the *descending* scale marks the *certainty* of retribution which awaits even the slightest act of Christian kindness : and, while the rewards are adjusted in equitable proportion, it is remarkable, that, for the least and lowest office of brotherly good will, the reward is promised with peculiar emphasis : *Verily I say unto you, he shall by no means lose his reward* ; that is, according to a familiar idiom both of the Greek and Hebrew Scriptures, HE SHALL MOST ASSUREDLY, AND ABUNDANTLY, OBTAIN IT.

In this passage, Grotius discovers three classes or degrees of our Lord's disciples: 1. The lowest class; *little ones*: so called also S. Mat. xviii. 6., S. Mark, ix. 42., S. Luke, xvii. 2. Also termed *ελαχιστοι*, *the least*, S. Matt. xxv. 40. 45. *νηπιοι*, *babes*, 1 Cor. iii. 1. *τεκνια* and *παιδια*, *little children*, and *infants*, 1 S. John, ii. 12, 13. 2. The middle class; *righteous men*: so called also, S. Matt. xiii. 17. and elsewhere, as in 1 S. John, ii. 13. *νεανισκοι*, *young men*. 3. The highest class; *prophets*: so called also S. Matt. xiii. 17. *ανδρες τελειοι*, *perfect men*, Eph. iv. 13. and *πατερες*, *fathers*, 1 S. John, ii. 13, 14.

Respecting the gift of a cup of cold water, somewhat remains to be added. The rabbins had a similar saying: "He who gives food to one that studies in the law, God will bless him in this world, and give him a portion in the world to come." Synops. Sohar. ap. Schoettgen. tom. i. p. 108. Mr. Weston, (ap. Bowyer. Conj.) mentions, that the dervises, (Mahometan monks) offer cold water to the traveller in the deserts; no trifling present in those parched and torrid wastes of sand. And Koecher, in his *Analecta*, cites Beausobre, *Remarques*, p. 43. for a precept and promise of Zoroaster, or one of his followers, similar to those of our Lord.

There are two interesting historical anecdotes, which finely illustrate the fact, that a cup of cold water only, given from genuine motives of humanity, or presented as a token of unfeigned respect, shall by no means lose its reward. The

first is from Josephus, *Antiq. lib. xviii. cap. 7. § 6.* edit. Hudson. Herod Agrippa, during his imprisonment in the dungeons of Tiberius, was one day in an agony of thirst; and, seeing a young slave pass by, carrying a vessel of water, implored that he would let him drink of it. The slave willingly, and, doubtless, at some personal risk, complied. The captive monarch assured his humble benefactor, that, when he regained his liberty, this good deed should not pass unrequited: and he kept his word: he procured the slave's manumission; made him comptroller of his estates; recommended him in his dying testament to his heirs, Agrippa and Bernice; and history, while it hands down the name of this benevolent slave, assures us that Thaumastus reached a good old age, in that station of trust, emolument, and respectability, to which he had been worthily promoted. The moral of this little tale Josephus could not, or would not draw: it may, however, be deduced by the simplest follower of Christ. If a man, to use the mildest terms, by no means remarkable for virtue, obeyed with such good faith the dictates of a grateful heart, and so recompensed the gift of a single draught of water, what may not be expected from the solemn promise of our gracious Master?

The other is a Persian story, for which we are indebted to the moral taste of Ælian; *Var. Hist. lib. i. cap. xxxiii.* It happened, on a certain day, that Artaxerxes Mnemon was making a journey, attended by his court: as the king passed along, his unexpected appearance greatly distressed a

Persian traveller, Sinætes by name. This man, at a distance from home, was wholly unprovided with the means of presenting any one of those gifts, which the law required all subjects to offer to the Persian monarchs, on their royal progress; and with which he saw the surrounding multitude eagerly advancing. Respect for the laws, and, still more, reverence for his sovereign, filled him with anxiety: but he did not long pause or hesitate; he ran, at his utmost speed, to the adjoining river Cyrus; scooped up some water with both hands; approached the king, and thus addressed him: “King Artaxerxes, reign for ever! That
“ thou mayest not pass by ungifted, I pay my
“ duty with such materials, and in such a manner,
“ as my case admits: I pay my duty, with water
“ from the Cyrus. Should your majesty deign to
“ approach my dwelling, I hope to offer the best
“ and richest gifts in my possession.” Artaxerxes, filled with delight, addressed his subject in the following manner: “I accept your gift with pleasure: I prize it more than the most splendid
“ offerings: first, because water is, in itself, the
“ most excellent of all things; and then, because
“ *this* water bears the name of CYRUS.” The story proceeds, that Artaxerxes commanded his attendants to receive the water in a golden cup; sent to Sinætes a robe of honour, a golden cup, and a thousand Darics; and commissioned the messenger to say, “The king commands thee, from this cup
“ to recreate thine own soul, as thou didst recreate
“ his, nor didst suffer him to pass, ungifted and

“ unhonoured ; but honouredst him, as place and
 “ time permitted. And he wills, that drawing it
 “ with this cup, thou shouldst drink water out of
 “ this river.” Thus has history recorded the
 name, the act, and the reward of him, who be-
 stowed a simple handful of water. The names of
 proud satraps, and the catalogues of their costly
 donations, meantime, have sunk into silence and
 oblivion. Does not this remind one of another
 gift, and a memorial unspeakably more blessed?—
 “ Verily, I say unto you, wheresoever this Gospel
 “ shall be preached in the whole world, there shall
 “ also this, that this woman hath done, be told for
 “ a memorial of her.”

τινι δε ὁμοιωσω την γενεαν ταυτην ;
 ὁμοια εστι παιδαριοις εν αγοραις καθημενοις,
 και προσφωνουσι τοις ἑταιροις αὐτων, και λεγουσιν·
 ηὔλησαμεν ὑμιν, και ουκ ωρχησασθε·
 εθρηνησαμεν ὑμιν, και ουκ εκοψαθε·
 ηλθε γαρ ιωαννης, μητε εσθιων μητε πινων·
 και λεγουσι, δαιμονιον εχει·
 ηλθεν ο υιος του ανθρωπου, εσθιων και πινων·
 και λεγουσιν, ιδου ανθρωπος φαγος και οينوποτης·
 τελωνων φιλος και ἁμαρτωλων :
 και εδικαιωθε ἡ σοφια απο των τεκνων αὐτης.

Whereunto shall I liken this generation ?

It is like children sitting in the market-place ;

And calling to their companions and saying :

We have piped unto you, and ye have not danced ;

We have sung dirges unto you, and ye have not smote
 the breast :

For John came, neither eating nor drinking ;

And they say, he hath a dæmon :

The Son of Man came, eating and drinking;

And they say, behold a gluttonous man, and a wine
bibber;

A friend of publicans and sinners:

But wisdom is justified by her children.

S. Matt. xi. 16—19.

In this beautiful and lively passage, the simile is formed in the Hebrew manner: at the first view, it might appear the intention, to compare the men of that generation with the *complaining* children; but it immediately becomes evident, that the similarity lies between those men, and the children *complained of*: the meaning, therefore, properly is this: “ To what shall I compare the perversity “ of this generation? It is like that child- “ ish frowardness, which you daily witness in “ your streets, &c.” — “ Semel notandum est,” says Grotius, “ quia sæpe occurrit, vim istius “ dativi [*παιδαρσιος*] non esse ut denotet ipsum com- “ parationis terminum, qui plerumque non illa “ proxima voce, sed tota insequenti narratione “ continetur.”

The comparison itself is drawn, as I have already hinted, from the occurrences of every-day life. At Jewish feasts, it was usual to have instrumental music, accompanied with dancing; and, at Jewish funerals, vocal dirges, accompanied with violent gesticulations of sorrow, especially smiting the breast. These usages were playfully imitated by children; who divided themselves into two bands, when acting a feast, of players on the pipe, and dancers; when acting a funeral, of singers,

and those who smote the breast. The frowardness of the accompanying or responsive band in these childish diversions, Dr. Macknight supposes to have passed into a Jewish proverb ; which seems likely, as Grotius quotes the following saying from Rabbi Papa, in the Gemara :

I MOURNED for thee, but thou didst not attend ;
I LAUGHED for thee, but thou didst not regard.

The imitative faculty of children has probably thus exerted itself, in all ages and countries. Epictetus more than once refers to it, in the way of moral illustration ; in one passage very remarkably : *ει δε μη, ορα οτι ως τα παιδια αναστροφηση, α νυν μεν αθλητας παιζει, νυν δε μονομαχους· νυν δε σαλπιζει, ειτα τραγωδει.* Lib. iii. cap. 15. “ Otherwise, take notice, you will behave like children, who now “ play wrestlers, now gladiators ; at one time blow “ the trumpet, and at another act tragedies.”

Mr. Weston (ap. Bowyer’s Conj.) cites a curious example of this oriental manner of illustration, out of Cyrus’s answer to the ambassadors from Sardis ; in which he compares the Ionians to fish that would not dance when they were piped to : *επει ουκ εμευ αυλειοντες, ηδελετε εκβαινειν ορχηομενοι.* Herodot. Clio. p. 58. ed. Gronov. See also Wolfius, Cur. Phil. for a similar proverbial saying from Æsop.

The rendering of *εκοψασθε*, *smote the breast*, is recommended ; 1. by the known usage of the Jews on such occasions : 2. by the obvious ellipsis in the original : so Bos. Ellips. p. 274. “ *εκοψασθε, subint. τα σερνη, τα σηθη.*” Leisner, indeed, and

Schoeffer, do not admit an ellipsis, urging the force of the middle verb, κοπτεσθαι, *scil.* κοπτειν εαυτον, *to smite one's self*; and maintaining, that wherever σεβνον is added, it is pleonastic: rather, it should be said, wherever σεβνον, or some other substantive, is not added, there must still be an ellipsis: *to smite one's self*, is indefinite; *to smite one's self on the breast*, is a definite and complete sense: 3. by the parallelism of members: ωρχησασθε conveys the notion of *bodily action*, expressive of joy; εκοψασθε, therefore, being antithetically correlative with ωρχησασθε, ought to convey the notion, not merely of mental sorrow, but of *bodily action*, expressive of that sorrow. See Mr. Wakefield, Comment. on S. Matthew.

Commentators have largely illustrated this passage, from the funereal and tragic lamentations of the Greeks and Romans. Grotius and Mr. Wakefield are particularly full: the former, among other passages, cites the following from the Troades of Seneca; it is the Trojan dames who speak:

Tibi nostra ferit dextra lacertos,
 Humerosque ferit tibi sanguineos:
 Tibi nostra caput dextera pulsat.

He ought not to have omitted the previous calls of Hecuba, for those lamentations of the chorus; calls, which, unlike those to the froward children in S. Matthew, are promptly answered:

Ferite palmis pectora, et planctus date:
 sævite manus,
 Pulsu vasto tundite pectus.

Mr. Wakefield refers to Euripides, *Troad.* vers. 623: the action, however, is still better explained by v. 789 of the same tragedy. Dr. Joshua Barnes gives some additional references and information in his notes. Mr. W. also cites, as an apposite illustration, that chorus of the *Persæ* of Æschylus, which begins at v. 531: one female appears to be the chief speaker, and the other to accompany her with interjections of sorrow. Towards the close, however, of that tragedy, that is, from about the 910th line to the end, there is matter considerably more apposite, to which it is extraordinary that Mr. Wakefield did not invite attention. Xerxes repeatedly *calls* to the chorus, as our Lord represents the children *calling* to their play-fellows; and, with a directly opposite issue, excites them to heighten their demonstrations of sorrow, in voice, in words, in alternate vociferations; by smiting the breast, by tearing their garments, and by plucking out their hair from the root. The whole passage, too long for insertion, will richly repay those who may chuse to consult the original. Mr. Potter's translation, it must be observed, is here particularly inadequate.

In the truly dramatic passage, S. Matthew, xi. 17, &c., there is a fine *epanodos*: a mode of construction, respecting which much has been said in an earlier part of this work, and to which a separate section shall be presently devoted. The reproachful address of the children to their play-mates is divided into two branches:

We have piped unto you, and ye have not danced ;
 We have sung dirges unto you, and ye have not smote
 the breast.

Of these, the second line is first paralleled :

We have sung dirges unto you, and ye have not lamented :
 John came, neither eating nor drinking ;
 And they say, he hath a dæmon :

the first line is then paralleled :

We have piped unto you, and ye have not danced :
 The Son of Man came eating and drinking ;
 And they say, behold a gluttonous man, and a wine-
 bibber ;
 A friend of publicans and sinners.

The object of the epanodos, it will be recollected, is, to place first and last, the leading, characteristical, and emphatical propositions or members, of a paragraph or subject ; and to place in the centre those members, which are subordinate in importance, or less prominent in the scope of the existing subject matter. In this view, the distribution of parallelisms in this passage, is important and instructive : the festive playfulness of the children is *first* noticed, and *lastly*, the disengaged and open cheerfulness of our Lord's deportment : while, on the contrary, the funereal dirges of those young tragedians, and the self-denying austerities of S. John Baptist, are placed obscurely in the centre. A collocation which pointedly indicates, that a chastened hilarity is the genuine characteristic of our holy religion ; and that a severer, and more gloomy system is but

subordinate and subsidiary. At the same time, the last line of the stanza gives us to understand, that *both* methods answer an important purpose; that neither the seclusion of the followers of S. John, nor the more approachable urbanity of the followers of our blessed Lord, can be properly a subject of animadversion: for,

Wisdom is justified by her children:

or, as it stands in the parallel place of S. Luke,

Wisdom is justified by ALL her children:

that is, all true and faithful Christians, whatever, by constitution, discipline, or habit, may be the character of their minds, and complexion of their lives, whether austere, after the manner of S. John Baptist, or divinely cheerful, after the manner of our Lord,—ALL will, alike in substance, though diversely in manner and degree, by the rectitude of their principles, and the purity of their conduct, vindicate the honour of that “wisdom from above,” which is, the parent, the guide, and the instructress of them all.

One more example shall conclude this section.

διατι και υμεις παραβαινετε την εντολην του Θεου, δια την
 παραδοσιν υμων;

ο γαρ Θεος ενετειλατο λεγων·

τιμα τον πατερα σου, και την μητερα·

και, ο κακολογων πατερα η μητερα, θανατω τελευτατω:

υμεις δε λεγετε·

ος αν ειπη τω πατρι, η τω μητρι, δωρον ω εξ εμου
 ωφεληθης·

και ου μη τιμηση τον πατερα αυτου, η την μητερα αυτου·

και εκυρωσατε την εντολην του Θεου, δια την παραδοσιν υμων.

And why do ye transgress the commandment of God, by
your tradition?

For God commanded, saying:

Honour thy father and thy mother;

And he who revileth father or mother, let him die
the death:

But ye say:

Whosoever shall say to his father or mother, [be
that] a gift, by which thou mightest have
been relieved from me;

Must also not honour his father or his mother:

Thus have ye nullified the commandment of God by
your tradition.

S. Matt. xv. 3—6.

The mere exhibition of the parallelisms in this confessedly obscure passage, tends in no slight degree to its elucidation: the two small connective clauses *ὁ γὰρ Θεὸς ἐνετείλατο λέγων*, and *ὕμεις δὲ λέγετε*, form an antithetic parallelism, and as such I have arranged them: with respect, however, to the construction of the stanza, they may be left out of consideration; being similar to the “Ye have said,” and “thus saith JEHOVAH,” which so frequently occur as connecting links, in the poetry of the prophets. Now, omitting those clauses, the remainder of the passage constitutes a six-lined stanza, of the introverted, or epanodostic kind, thus:

And why do ye transgress the commandment

Honour thy father

And he who revileth father

Whosoever shall say to his father

Must also not honour his father

Thus have ye nullified the commandment, &c.

The whole difficulty lies in the central quatrain : in the first two lines of it, a two-fold commandment of God is authoritatively cited ; in the last two lines, a two-fold breach of that commandment is criminatively charged upon the Pharisees : the commandment divides itself into, 1. the honour due to parents, meaning especially pecuniary maintenance, and support ; this occupies the first line of the quatrain, *Honour thy father, &c.* : 2. the prohibition of injurious language towards parents ; this occupies the second line, *And he who revileth father, &c.* The criminative charges are brought forward, and established, in the inverted order : the crime of using injurious, and even imprecatory language to parents, is brought home in the third line, *Whosoever shall say to his father, &c.* : and, lastly, the crime of failing to honour, that is, to maintain or relieve indigent parents, is brought home in the fourth line, *Must also not honour his father, &c.* The reason of this inverted order, or epanodos, is clear : the original and great offence was, the evasion of that law, which bound children to support their parents ; the offence of using injurious language, was subordinate and subservient ; it was but a means of carrying the other offence into full effect ; that, therefore, which constituted the end, is put first and last ; the means are enclosed in the central couplets.

That the crime of using towards parents, injurious and even imprecatory language, is by our Lord imputed to the Pharisees, I would thus establish : when they wished to evade the duty of affording

relief to their parents, they made a *pretended*, or, at best, an *eventual* dedication of their property to the sacred treasury; or rather, a dedication of all that could or might, have been given by them to their parents; saying, be it *corban*, be it a *gift*, be it a *consecrated* or *devoted thing*: from that moment, though at liberty to expend such property on any *selfish* purpose, they were *prohibited* from bestowing it on their parents: to themselves, if they gave, and to their parents if they received, any part of this devoted property, it was accounted *sacrilege*; and, as such, would draw down *malediction* both on the receiver, and the giver. To say, therefore, to a parent, *be it a gift*, was an aggravated breach of the commandment: it was not only to *revile*, but to *curse*. Between the end of the third, and beginning of the fourth line of the quatrain, it has been usual to supply some words, for the purpose of filling up a supposed *ellipsis*; our authorised English version, for example, supplies the words, *he shall be free*: any such addition, however, is quite needless: the context has within itself the full meaning: “whosoever shall say, &c.; *must also not* “honour, &c. :” he is under an obligation not to do so: a sense yet more fully brought out, in the parallel place, S. Mark, vii. 12. και ουκέτι αφιετε αυτον ουδεν ποιησαι τω πατρι, κ. τ. λ. “Ye suffer him no more to do ought for his father, &c.” Thus, the very door of repentance was shut; and by a most hypocritical abuse of the sacred name of religion, the son who had once, and perhaps hastily, acted an unnatural part towards his parent, was doomed to continue an unnatural child all the days of his life.

Well, therefore, might our blessed Lord re-assert, as he does with incomparable dignity, and with aggravated force, the charge with which he commences this indignant recrimination : his first words are :

διατι και υμεις παραβαινετε την εντολην του Θεου, δια την παραδοσιν υμων ;

And why do ye TRANSGRESS the commandment of God, by your tradition ?

His last words describe as consummated, a far more weighty crime than mere *transgression* :

και εκυρωσατε την εντολην του Θεου, δια την παραδοσιν υμων.

Thus have ye NULLIFIED the commandment of God, by your tradition.

Respecting this passage, those who wish for additional information, may consult with advantage the following commentators : Erasmus, Lud. Cappel, Grotius, Poole, (Synops.) Dr. Campbell, Wetstein, Clarius, Zegerus, Masius, Camero, Wolfius, Koecher, Elsner, Lightfoot, and Dr. Doddridge.

SECTION XIII.

SEVERAL stanzas are often so connected with each other, as to form a paragraph or Section : a few examples of this description shall be given :

ποιησατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας·
 ἵνα ὅταν ἐκλιπητε, δεξῶνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς :
 ὁ πῖστος ἐν ἐλαχίσῳ,
 καὶ ἐν πολλῷ πῖστος ἐστίν·
 καὶ ὁ ἐν ἐλαχίσῳ ἀδικός,
 καὶ ἐν πολλῷ ἀδικός ἐστίν :
 εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πῖστοι οὐκ ἐγενεσθε,
 τὸ ἀληθινὸν τίς ὑμῖν πῖσει ;
 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πῖστοι οὐκ ἐγενεσθε,
 τὸ ὑμέτερον τίς ὑμῖν δώσει ;
 οὐδεὶς οἰκετῆς δυναταὶ δυσὶ κυριοῖς δουλεύειν·
 ἢ γὰρ τὸν ἓνα μισησεῖ, καὶ τὸν ἕτερον ἀγαπήσει,
 ἢ ἓνος ἀντιθέεται, καὶ τοῦ ἕτερου καταφρονήσει, :
 οὐ δυνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

Make to yourselves friends with the unrighteous mammon ;
 That, when ye fail, they may receive you into the ever-
 lasting tents :

He who is faithful in the least,

In much also is faithful ;

And he who in the least is unjust,

In much also is unjust :

If, therefore, in the unrighteous mammon, ye have not
 been faithful,

Who will entrust you with the true ?

And if in the possessions of another, ye have not been
 faithful,

Who will give you possessions of your own ?

No domestic can serve two masters :

For either he will hate the one, and love the other ;

Or he will adhere to the one, and neglect the other ;

Ye cannot serve God and mammon.

S. Luke, xvi. 9—13.

I have rendered *τας αιωνιους σκηνας*, *the everlasting tents* : not omitting the article, because it is here significant, and even emphatic, see Dr. Campbell in loc. ; and giving the literal English of *σκηνη*, because the force and beauty of that word, in this place, have been overlooked by the commentators. “ What *αιωνιοι σκηλαι* are,” says Dr. H. Owen, ap. Bowyer’s Conject., I do not understand. “ There “ seems to be a sort of contradiction in the expression ; for *σκηλαι* are only *temporary* conveniences, “ Heb. xi. 9. 2 Sam. vii. 6. *αιωνιοι*, are *eternal*.” This *catachresis*, to my apprehension, has a fine effect : *the everlasting tents* ; not such *perishable tents* as you set up here ; but *tents that will endure for ever* : it is a word which forcibly calls up the recollection, that here we have no abiding habitation ; and which may serve to impress the conviction, that, in heaven, God imparts his own eternity to things, which, in themselves, might naturally be accounted void of duration as the “ cottage of a night.”

In the last quatrain of this extract, we have a fine example of *epanodos* ; which I propose to illustrate in a future Section.

ὁ Θεὸς ὑπερηφανοῖς ἀντιτασσεται·
ταπεινοῖς δὲ δίδωσι χάριν·
ὑποταγῆτε οὖν τῷ Θεῷ·

αντισητε τω διαβολω,
 και φευξεται αφ υμων :
 εγγισατε τω Θεω,
 και εγγιει υμιν :

καθαρισατε χειρας, αμαρτωλοι·
 και αγνισατε καρδιας, διψυχοι :

ταλαιπωρησατε, και πενθησατε, και κλαυσατε·
 ο γελως υμων εις πενθος μετασραφητω·
 και η χαρα εις κατηφειαν :

ταπεινωθητε ενωπιον του Κυριου,
 και υψωσει υμας.

God setteth himself in array against the proud ;
 But to the humble he sheweth favour ;
 Range yourselves therefore in due order under God :

Stand against the Devil ;
 And he will flee from you :
 Draw near to God ;
 And he will draw near to you :

Cleanse your hands, ye sinners ;
 And purify your hearts, ye double-minded :

Be astonished, and wail, and weep ;
 Let your laughter be turned into wailing ;
 And your joy into dejection :

Humble yourselves before the Lord,
 And he will exalt you.

S. James, iv. 6—10.

The orderly connexion, and the distinct moral gradations of this passage, are eminently beautiful and instructive.

In the first triplet, God is described, as setting himself in battle-array against the proud, but holding out terms of peace, reconciliation, and favour,

to the humble ; whence, the apostle exhorts those whom he is addressing, humbly to enroll themselves under God, and firmly to keep their ranks.

In the succeeding quatrain, the military metaphor is continued : *stand against the Devil*, as valiant soldiers ; *and he will flee from you : draw near to God*, as to the captain of your salvation, *and he will draw near to you*, and protect you with his invulnerable shield. In the next couplet, the metaphor is dropt, and the moral meaning stands forth : it is shewn, how those who had newly enrolled themselves, here termed *sinner*s, or transgressors, are to *resist the Devil* ; namely, by *cleansing their hands*, that is, abstaining from wicked actions : and how the *double-minded*, that is, persons wavering between long-confirmed habits of evil, and incipient wishes to become good, are to *draw near to God* ; namely, by *purifying their hearts*, that is, by getting an inward principle of goodness.

But how is this to be attained ? On the one hand, we cannot give it to ourselves : on the other hand, God will not grant it to lazy wishes, and half-formed resolutions. A preparatory process must take place ; and this process, the prevenient grace of God is ever at hand, to facilitate and prosper : the process, namely, of sincere repentance. In the next triplet, accordingly, the workings of repentance are graphically described. In the first line there is a fine gradation, exactly in the order of nature : *be astonied, and wail, and weep*. Let your first feeling be like that oppressive

and stunning sensation, which takes place on the sudden pressure of a great weight of sorrow: on the first discovery of your deep moral wretchedness, nothing short of this will suffice; therefore **BE ASTONIED**: this first shock cannot be of long duration; nature could not long sustain it; let it then have its proper vent; break forth into strong and passionate expressions of sorrow, like sincere mourners at the grave of some departed friend;—**WAIL**: but these more violent emotions will subside; let them subside, then, into a softened, a more tender, a more heart-improving grief; and let the outward expression of that grief be suitable; **WEEP**: but such outward expressions are all temporary; and so is the class of emotions from whence they proceed: the penitent, therefore, must be led to a more abiding state of mental discipline; and, for this result, provision is made in the two additional lines of the triplet:

Let your laughter be turned into wailing;
And your joy into dejection:

Of these lines, the first recapitulates, as it were, the state of temporary sorrow; *wailing* is but an action of the feelings when excited, not a calm habitual temper of the mind and heart; it is most correctly opposed to *laughter*, also the temporary effect of temporary excitement. The next line describes not any thing external, or dependent in any degree on animal impressibility: it is a disposition whose root is in the heart; *dejection* is a sense of sorrow mingled with shame; the daughter

of contrition, and the parent of humility; most suitably opposed to the senseless *joy** of the transgressor; an inward habit too, but of a character the most inconsistent with a Christian spirit. Another less obvious, but not less important nicety, should not be overlooked. The outward act of *wailing*, corresponds with the outward *cleansing of hands*, in a preceding line; and, in like manner, the inward feeling of *dejection*, agrees with that inward *purification of heart*, so lately, and so forcibly enjoined.

The closing couplet happily terminates this moral process: the fruit of well-tempered dejection is religious humiliation before God; with this the apostle had commenced; with this, also, he concludes; annexing only the sure and certain result and reward of humiliation, so pursued, and so attained. The subject is now complete; and the completion infinitely glorious:

Humble yourselves before the Lord,
And he will exalt you!

I shall now endeavour, briefly to establish the philological propriety of the meanings just attributed to some words of the original. The reality of the military allusion in the first two stanzas will not, I presume, be questioned by any scholar, who considers both the primitive sense and the united power of the words, *αντιτασσεται*, *υποταγητε*, *αντισηητε*, and *φευξεται*: see Schleusner's Lexicon, and the Commentary of Pott, on this place. In ren-

* A *joy*, it is almost needless to say, the very reverse of that *joy*, which constitutes part of "the kingdom of God."

dering *χαριν*, *favour*, I have followed the obvious bearing of the context; and I am supported by the best lexicographers and interpreters. *ταλαιπωρησατε* *literally* signifies that kind of suffering, which arises from sustaining the weight of a prodigious stone; and hence, *metaphorically*, the oppressive and stunning sensation arising from a heavy load of sorrow: this I have rendered by the word *astonied*; the nearest approach probably afforded by our language, to the full meaning; see Mr. Todd's edition of Johnson's Dictionary; especially his last citation from Milton under this word. *πενθησατε*, is properly, to lament for the dead; to wail; a more clamorous expression of sorrow: *κλαυσατε*, from *κλαιω*, to weep; a gentler, and more moderated expression of sorrow: *κατηφεια* is that feeling of mingled grief and shame, which expresses itself by downcast eyes. See Wetstein and Schleusner; especially the definition by them cited from the Etymol. Magn.: *dejection* is the nearest English word; it is more than sorrow, and less than despair, as we may conclude from Milton's use of it:

. What besides
Of sorrow, and *dejection*, and despair,
Our frailty can sustain, thy tidings bring:

it is also well suited to express a calm religious grief: "Adoration," says Bishop Pearson, "implies submission and *dejection*; so that, while "we worship, we cast ourselves down." For the former of these illustrations, I am indebted to Dr. Johnson; for the latter, to Mr. Todd; Dict. Voce, DEJECTION.

It is worthy of observation, that our great poet, in describing the moral process of the repentance and restoration of our first parents after the fall, makes them pass through several stages, exactly correspondent with those laid down by S. James: the stages, namely, of silent and oppressive heaviness; of wailing, or loud lamentation; of weeping, or softened sorrow; of dejection; of humiliation; and of exaltation, consequent upon that humble frame of spirit. The leading passages may be given in order, without any comment, as a specimen of Milton's skill, in the depths, at once, of the human heart, and of the best theology:

1. ASTONIMENT.

Silent, and in face

Confounded, long they sat, as stricken mute.

Parad. Lost, B. ix. 1063.

2. WAILING.

And in a troubled sea of passion tost,

Thus to *disburden* sought, *with sad complaint.*

B. x. 719.

Thus Adam to himself *lamented loud*

Through the still night.

B. x. 845.

3. WEEPING.

. . . . Both confess'd

Humbly their faults, and pardon begg'd: *with tears*

Watering the ground.

B. x. 1100.

4. DEJECTION.

Thus they, *in lowliest plight* repentant stood

Praying; for from the mercy-seat above

Prevenient grace descending had removed

The stony from their hearts, and made new flesh
 Regenerate grow instead; *that sighs now breath'd*
Unutterable; which the spirit of prayer
 Inspired, and wing'd with speedier flight
 Than loudest oratory: yet their port
 Not of mean suitors.

Parad. Lost, B. xi. 1.

5. HUMILIATION.

Therefore to his great bidding I submit;
 This most afflicts me, that, departing hence,
 As from his face I shall be hid, deprived
 His blessed countenance:
 Yet recall'd
 To life prolong'd and promis'd race, I now
 Gladly behold though but his utmost skirts
 Of glory: *and far off his steps adore.* *

B. xi. 314, 333.

6. EXALTATION.

This having learn'd, thou hast attain'd the sum
 Of wisdom;
 Only add
 Deeds to thy knowledge answerable; add faith,
 Add virtue, patience, temperance, add love
 By name to come call'd charity, the soul
 Of all the rest: then wilt thou not be loth
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.

B. xii. 575, 587.

αγε νυν οί πλουσιοι, κλαυσατε, ολοθυζοντες,
 επι ταις ταλαιπωριαις υμων ταις επερχομεναις.
 ο πλουτος υμων σεσηπε
 και τα ιματια υμων σητοβρωτα γεγονεν
 ο χρυσος υμων και ο αργυρος κατιωται,

* See S. Luke, xviii. 13.

καὶ ὁ ἰός αὐτῶν εἰς μαρτυρίαν ὑμῖν ἔσται,
καὶ φαγεται τὰς σάρκας ὑμῶν ὡς πυρὶ
ἐδαυρισάτε ἐν ἑσχαταῖς ἡμερῶν.

ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν,
ὁ ἀπεσβεσμένος ἀφ' ὑμῶν κρᾶζει·
καὶ αἱ βόαι τῶν θεισαντῶν,
εἰς τὰ ὠτα Κυρίου σαβαωθ εἰσεληλυθασιν.
ἐτρύφησατε ἐπὶ τῆς γῆς, ἐσπαταλήσατε·
ἐδρεψάτε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.
κατεδικασάτε, ἐφρονέσατε τὸν δίκαιον·
οὐκ ἀντιτάσσεται ὑμῖν.

Come now, ye rich men, weep, howl,
For the stunning afflictions which are coming upon you ;
Your riches are putrified ;
And your robes are moth-eaten :
Your gold and silver are cankered with rust ;
And their rust shall be a witness against you ;
And shall eat your flesh as fire :
Ye have laid up treasures for the last days !

Behold ! the hire of the labourers who have reaped your
fields,
Fraudfully kept back by you, crieth :
And the outcries of those who have gathered in your
harvest,
Have entered into the ears of the Lord of Hosts :
Ye have lived delicately upon the earth ; ye have been
luxurious ;
Ye have pampered your hearts, as for a day of slaughter :
Ye have condemned, ye have slain the Just One ;
He is not arrayed against you !

James, v. 1—6.

This tremendous apostrophe to the unbelieving Jews is in the grandest style of Hebrew poetry. It is almost as though one of the old prophets had risen from the dead, to announce to his

wretched countrymen their impending ruin; the just retribution about to overtake their avarice, their oppression, their fraud, their abandoned luxury, and their cruel thirst of blood. Dr. Mac-knight has justly observed, that, in this passage, “ the apostle hath introduced figures and ex-
 “ pressions, which, for boldness, vivacity, and
 “ energy, might have been used by the greatest
 “ tragic poet; and which, if they had been found
 “ in any of the writings of Greece or Rome, would
 “ have been praised as exceedingly sublime.”

The first thing to be observed, is the climax in the terms κλαυσατε, ολολυζατε, ταλαιπωρησασαις, — *weep, howl, stunning afflictions*: an exact inversion of the descending series in the last example; ταλαιπωρησατε, και πενθησατε, και κλαυσατε, be *astonied, and wail, and weep*: with this only difference, that ολολυζατε is substituted for πενθησατε, a more vociferous, for a more plaintive expression of sorrow: the one, indicative of penitence; the other, of despair. The descending scale marks, that the sorrows of the penitent are daily mitigated; the ascending series intimates, that the pangs of the impenitent are for ever on the increase.

The parallelism of lines 3 and 4, has, I find, been noticed by Professor Pott, in his elaborate edition and Commentary. The enumeration of the various kinds of wealth, is a poetical amplification, containing also a climax. Three kinds of wealth are intended: 1. stores of corn, wine, oil, &c., liable to putrefaction: 2. wardrobes of

rich garments ; among the ancients, and especially the oriental nations, a principal portion of their wealth, and proverbially the prey of the moth ; see Isaiah, li. 8 : and 3. treasures of gold and silver ; liable to rust, or, at least, to change of colour. Many commentators, indeed, have observed, that gold will not rust ; but Kypke cites Strabo and Diodorus Siculus, to shew, that this metal is sometimes liable to a kind of corrosion : the fact, however, is, that, in keeping with the whole of this truly poetical context, S. James intimates something beyond the order of nature ; *your very gold rusts*. The climax in this three-fold distribution of wealth is manifest : — the splendid robes were more costly than the provisions ; the vessels of gold and silver, more precious than the accumulated wardrobes. It is worth being mentioned, that, when Alexander took Persepolis, in which city he found heaped together all the treasures of Asia, those treasures consisted not only of gold and silver, but also of garments : “ Aurum argentumque cumulatum erat : vestis ingens modus.” Quint. Curt. lib. v. cap. 6.

S. James, in his poetry, is at least equal to the finest of the classics ; thus Menander :

και παντα τα λυμαινομεν' ενεστιν ενδοθεν
 οιον ο μεν ιος του σιδηρον, αν σκοπησ,
 το δ' ιματιον οι σηπεσ.

Each thing within itself the seed contains
 Of its own ruin : rust consumes the steel ;
 Moths fret the garment.

and Horace :

..... Si et stramentis incubet unde-

Octoginta annos natus, cui stragula vestis,

Blattarum et tinearum epulæ putrescat in arcâ.

Sat. Lib. ii. Sat. 3.

If at fourscore of straw he made his bed,

While moths upon his rotting carpets fed.

FRANCIS.

The context of this passage of the Roman satirist has a further agreement with the enumeration of S. James; each of them specifies the stores of the granary, the wardrobe, and the coffer. The *æruugo* of the precious metals rising as a witness against avaricious hoarders, is a very noble personification: and the terror is heightened, when, in the next line, it becomes a fire that preys upon their vitals: am I deceived, or is not this worthy of Æschylus or Pindar? That, however, which in a classical author, would be merely a fine poetic image, was here, in all probability, an accurate prediction of some future event; and may have had its accomplishment in some stage of the Jewish war, if not among the calamities of that most calamitous of sieges, which the words of inspiration had elsewhere almost historically described, and to which, it can be scarcely doubted, S. James is here, at least in general terms, referring. Josephus (Bell. Jud. v. xiii. 4. ed. Hudson,) records the following tremendous fact: let the reader apply it as he pleases. The wealthy Jews, towards the conclusion of the war, were put to the severest tortures, in order to extract a discovery of their

wealth: these wretched men resorted to every artifice of concealment; among the rest, several of them swallowed large quantities of gold: this practice did not escape the vigilance of their enemies: and (horrible to relate!) in search of this murder-making treasure, the bowels of two thousand Jews were, in one night, ripped open. The last line of this stanza excels in that, which, if the phrase be allowable, I would term sarcastic sublimity; a combination of qualities frequently observable in the most lofty of the prophets: *εθαυριζατε εν εσχαταις ημεραις*. “Ye have laid up treasures for the “last days:”—treasures!—but of what kind? Let the last days tell: the days of the destruction of your nation. S. Paul (Rom. ii. 5.) fully enunciates what S. James indignantly suppresses: *θησαυριζειεις σεαυτω οργην εν ημερα οργης*. “and treasurest up for thyself wrath, against the day of wrath.” In the one place, we have the explicitness of the reasoning theologian: in the other place, the somewhat obscure *δεινοτης* of the prophet: these are equally in character; and such marks of individuality of composition, are no slight indications of authenticity in the sacred writers.

The transition to another branch of the subject, and the commencement of a new stanza, are, in the next line, marked by the apostrophising adverb *ιδου*, which, it will be observed, answers to the *αγε* of the first stanza: *come; behold*. It has been justly noticed by commentators, that there is a fine gradation in the first four lines of this stanza: first, the *hire* of the labourers, then *the labourers them-*

selves, are made to call for vengeance. It may be added, that, in the other terms of the quatrain, the climax is maintained; we have *the reapers* advanced upon, by *the gatherers*: the hire of the former *crying*, the latter themselves breaking forth into *shoutings* or *clamorous outcries*: and, as the consummation of the climax, those outcries *penetrate the ears of the Lord of Hosts*. Thus magnificently has the apostle combined the spirit of the law and the prophets; collecting his materials from Moses, and from Malachi; from the first and from the last of the sacred canon. *The wages of him that is hired, shall not abide with thee all night, until the morning*. Levit. xix. 13. *Thou shalt not oppress an hired servant: . . . at his day thou shalt give him his hire, neither shall the sun go down upon it: . . . lest he cry against thee unto the Lord*. Deut. xxiv. 14, 15. *And I will be a swift witness against those who oppress the hireling in his hire*. Malachi, iii. 5.* A passage, this last, the more deserving of attention, in this connexion, from the context in which it stands; the description, namely, of the coming of the Messenger of the covenant, to judgment against his foes. Hence we

* The fraudulent detainers of their servants' hire stood convicted, not only by the denunciations of the law and the prophets, but even by the moral lessons of their own rabbins. For example: "When a poor man discharges, in any house, any servile office, the vapour proceeding from his body through the severity of his labour, ascends towards heaven; woe therefore to that master of a family, who delays the payment of the poor man's hire." Synops. Sohar. p. 100. N. 45.

at once perceive the propriety and naturalness of the apostle's next transition: we have the same luxurious profligacy, leading to the same terrible destruction, on which the last of the prophets expatiated, while describing "the great and terrible day of the Lord:"

Ye have lived delicately upon the earth, ye have been
luxurious;

Ye have pampered your hearts, as for a day of slaughter:

words manifestly predicting the sanguinary havoc of the Jewish war; which, be it remembered, extended far beyond the limits of Palestine; and, in almost every direction, reached the Jews of the dispersion, to whom especially, S. James is addressing himself. Josephus informs us, that, in one massacre, fifty thousand Alexandrine Jews were put to the sword. Respecting the last two lines of the passage, the contradictory opinions of interpreters are well known: I cannot but very decidedly agree with those, who understand ΤΟΝ ΔΙΚΑΙΟΝ, THE JUST ONE, emphatically to mean Christ: 1. because, as Bishop Middleton well observes, the *hypothetical* use of the article would here be much too strong; and the strictly definitive use, would point out THE eminently JUST ONE; 2. because our Lord is frequently so styled in the New Testament, particularly by S. Peter, Acts, iii. 14, 15. ὑμεῖς δὲ ΤΟΝ ἅγιον καὶ ΔΙΚΑΙΟΝ ἀρνησασθε, ΤΟΝ Δὲ ἀρχηγὸν τῆς ζωῆς ΑΠΕΚΤΕΙΝΑΤΕ. — "But ye have refused the holy and THE JUST ONE; and the Prince of life ye have KILLED;" also by S. Stephen, Acts, vii. 5. ΤΟΥ ΔΙΚΑΙΟΥ, ὃς ὑμεῖς

ΠΡΟΔΟΤΑΙ και ΦΟΝΕΙΣ γεγενησθε; “THE JUST ONE, of
 “whom ye now have been the BETRAYERS and MUR-
 “DERERS;” in this passage, we have not only *τον*
δικαιου, but the substantives *προδοται* and *φονεις*, answer-
 ing to the two verbs in S. James, *κατεδικασατε*, *εφονευσατε*;
 and 3. because the persecution and murder of
 our Lord was the great national transgression of
 the Jews; and therefore likely to be mentioned by
 S. James as the consummation of their apostacy.
 Objections have been made: 1. that Christ was
 slain at least thirty years before; and therefore
 S. James could not have visited his death on the
 existing generation; to which may be replied, that
 the murderers imprecated the consequences on
 their children: 2. it has been objected, that the
 Jews of the dispersion were not involved in this
 guilt; to which may be answered, that multi-
 tudes of the dispersion were present at the time of
 our Lord’s last passover, as they were at the follow-
 ing feast of Pentecost. As to the last line, Dr.
 Bentley’s ingenious, but unauthorised conjecture,
 of *ὁ Κυριος* for *ουκ*, that is *ὀκς* for *ουκ*, has been pretty
 generally rejected: some would use a note of in-
 terrogation thus:

ουκ αντιπασσεται υμιν;

Is he not arrayed against you?

but this may surely be pronounced quite unneces-
 sary. Bishop Middleton’s decision is a sound
 one; “I am of opinion, that *he*, meaning Christ,
 “carried on from *τον δικαιου*, is the nominative to *αν-*
 “*τιπασσεται*: and that the sense is, — The Saviour
 “opposes not your perverseness, but leaves you a

“prey to its delusion.” To me, this close appears full of the same ironical *δεινότης* already observed in the conclusion of the preceding stanza: HE IS NOT ARRAYED AGAINST YOU: you feel secure; you despise *the crucified*, as still powerless to vindicate his own cause, and to protect his followers: but wait: the time of his array will come; the day of vengeance is at hand!

In different parts of this prophetic poem (for so, with the strictest propriety, it may be termed,) but especially in its concluding quatrain, a beautiful peculiarity demands our attention. Throughout the composition both of the Old and New Testaments, a well-known characteristic feature is the multiplied use of the copulative particles *vau*, or *και*: in the higher kinds of poetry, however, the copulative is sometimes dropt for a long series of lines; and with increased effect, from the general prevalence of the opposite usage. The most continuous and well-sustained examples of this poetical anomaly, may perhaps be found in the noble *επιθιτικιον*, or triumphal ode of Deborah and Barak, Judges, chap. v. One or two specimens follow:

O Jehovah, at thy going forth from Seir,
At thy marching from the field of Edom,
The earth trembled, even the heavens poured down,
Even the clouds poured down water.

V. 4.

The kings came, they fought;
Then fought the kings of Canaan;
In Taanac, above the waters of Megiddo;
The plunder of riches they did not take:
From the heavens fought the stars;
From their lofty stations they fought against Sisera:

The torrent of Kison swept them away;
 The torrent of Kedummim, the torrent of Kison;
 My soul hath trodden down strength.

V. 19, 20.

Now, this very peculiarity of construction S. James has followed; and followed it, manifestly from the high poetical impulse, which raised him, for the time, above the ordinary linked sententiousness of Hebraic composition:

ετρυφησατε επι της γης, εσπαταλησατε
 εδρεψατε τας καρδιας υμων ως εν ημερα σφαγης
 κατεδικασατε, εφονευσατε τον δικαιον
 ουκ αντιτασεται υμιν.

Ye have lived delicately upon the earth; ye have been
 luxurious;
 Ye have pampered your hearts as for a day of slaughter:
 Ye have condemned, ye have slain the JUST ONE;
 He is not arrayed against you.

In the first of these lines, I have ventured to drop the copulative particle *και* from before *εσπαταλησατε*, on the following grounds: 1. it is omitted in the Alexand. MS., in 73 of Griesbach, and in the Coptic Version; 2. the omission accords with the general character of the context; 3. the insertion of *και* by early transcribers may be accounted for, from their generally finding clauses so coupled in the New Testament; 4. in the next line but one, the two verbs, *κατεδικασατε*, *εφονευσατε*, are without the copulative; and so, by the laws of Hebrew parallelism, ought the verbs *ετρυφησατε*, *εσπαταλησατε*, in this line.

We should perhaps also read a former couplet thus :

ὁ πλουτος ὑμων σεσηπε,
τα ιματια ὑμων σητοβρωτα γεγονεν.

Your riches are putrified ;
Your robes are moth-eaten :

the *και* before *ιματια* being omitted in the MSS. 2.
30. of Griesbach, and in the edit. Colb.

μη αγαπατε τον κοσμον,
μηδε τα εν τω κοσμω :

εαν τις αγαπα τον κοσμον,
ουκ εσιν ἡ αγαπη του πατρος εν αυτω :

ὅτι παν το εν τω κοσμω,
ἡ επιθυμια της σαρκος,
και ἡ επιθυμια των οφθαλμων,
και ἡ αλαζονεια του βίου,
ουκ εσιν εκ του πατρος,
αλλ' εκ του κοσμου εσι.

και ὁ κοσμος παραγεται,
και ἡ επιθυμια αυτου·
ὁ δε ποιων το θελημα του Θεου
μεινει εις τον αιωνα.

Love not the world ;
Neither the things of the world :
If any one love the world,
The love of the Father is not in him :

For all that is in the world, —
The desire of the flesh,
And the desire of the eye,
And the pride of life, —
Is not of the Father,
But is of the world :

And the world passeth away,
 And the desire thereof:
 But he who doeth the will of God,
 Abideth for ever.

1 *John*, ii. 15—17.

Of this passage, the subject or proposition is laid down in a two-fold form: 1. "Love not the world; 2. "Neither love the things of the world." The first of these injunctions is first taken up in the succeeding couplet: "If any one love the world," &c.; the second injunction is then enforced in the following six lines: "For all that is in the world," &c; and, in the concluding quatrain, the reasons of both injunctions are, in the first couplet, severally condensed:

For the world passeth away;
 And the desire thereof:

while, in the last couplet of that stanza the moral of the whole is most powerfully brought home, by the strong antithetical assurance that,

He who doeth the will of God,
 Abideth for ever.

From the disjunctive form of the commencing couplet, it is unquestionable that the apostle intended to draw a marked distinction between "the world," and "the things in the world;" but what is the distinct meaning of each? Probably THE WORLD here signifies that entire system of bad pursuits, and false enjoyments, which fallen man has manufactured for himself; and THE THINGS IN THE WORLD, the wrong dispositions and propensities

which engage men in such pursuits, and plunge them into such enjoyments: he who loves the former, must clearly want an abiding principle of love to God; for that system is antagonistically opposed to the word, and the will, of God: he who loves the latter, loves dispositions proceeding, not from God, but from that world opposed to God, which fosters them, and to which they are subservient. These dispositions the apostle clearly and pointedly describes: *the desire of the flesh, the desire of the eyes, and the pride of life*; that is, *sensuality, avarice, and ambition*. These, all, and that system to which they minister, are alike transient; *they pass away*: but *he who doeth the will of God, he who makes himself a denizen of God's world, abideth for ever*; eternity is stamped on his enjoyments and pursuits; an eternity which inherently belongs to his own character, formed, as it is, by the grace of God, and by that grace, preserved

“ From the rank vapours of this sin-worn mould.”

Such I take to be the meaning and connexion of the apostle's argument.

Respecting the grammatical construction of the clause beginning with *ὅτι παν τὸ ἐν τῷ κόσμῳ*, and ending with *ἐκ τοῦ κόσμου ἐστὶ*, many commentators have been strangely at a loss. Grotius, for example, observes, that, in verse 16, the reading, instead of *οὐκ ἐστὶν*, is *ἀ οὐκ ἐστὶν*: a reading, he continues, which we must either follow, or else, understand before *οὐκ ἐστὶν*, the word *ἀ*, or the word *αὐτὰ*: neither alter-

native is in any degree necessary: *παν εν τω κοσμω* is the nominative case to *ουκ εστιν* — the intermediate three lines are but an enumeration of the constituent parts of that *το παν*: not even a parenthesis (which Dr. Benson proposes) is necessary: proper punctuation will sufficiently keep the sense suspended.

For the three-fold distinction of worldly dispositions or desires, the commentators may be consulted. Schoettgen, Grotius, Wetstein, and Priæus, bring several parallel passages both from Jewish and heathen writers; a very few of these I shall adduce. *οι γαρ ελληνων και βαρβαρων, προς τε εαυτους, και προς αλληλους, τραγωδηθεντες πολεμοι παντες, απο μιας πηγης ερρυσαν· ΕΠΙΘΥΜΙΑΣ, η ΧΡΗΜΑΤΩΝ, η ΔΟΞΗΣ, η ΉΔΟΝΗΣ· περι γαρ ταυτα κηραινει το των ανθρωπων γενος.* Philon. Jud. in Decalog., “ All the tragical wars of Greeks and
 “ barbarians, whether civil or foreign, have flowed
 “ from one fountain; — from the DESIRE, either of
 “ RICHES, or of GLORY, or of PLEASURE; for, in pur-
 “ suit of these, the human race brings on its own
 “ destruction,” *αυται δε ΤΡΕΙΣ τυχανοντι· ΦΙΛΑΔΟΝΙΑ*
μεν, εν ταις απολαυσεσι ταις δια σωματος· ΠΛΕΟΝΕΞΙΑ δε, εν τω
κερδαιεινι· ΦΙΛΟΔΟΞΙΑ δε, εν τω καδυπερεχεν τε των ισων τε και
ομοιων. Clinias. Pythagor. ap Gale. Opusc. p. 687.
 “ The sources of evil are THREE: *love of pleasure,*
 “ in matters of corporeal enjoyment; *love of money,*
 “ in matters of gain; and *love of glory,* in point of
 “ pre-eminence over our equals and companions.”

Αυτοι δ' αυ ορμωσιν ανευ καλου, αλλος επ' αλλα·
οι μεν υπερ ΔΟΞΗΣ σπουδην δυσερισην εχοντες,
οι δ' επι ΚΕΡΔΟΣΤΗΝΣ τετραμμενοι ουδενι κοσμω,
αλλοι δ' εις ΑΝΕΣΙΝ, και ΣΩΜΑΤΟΣ ηδεα ΕΡΓΑ.

Men void of virtue hasten various ways,
 From peace apart; each class, as each is moved:
 These, in AMBITION'S hard-fought field contend;
 Those, creep in crooked paths of sordid GAIN;
 And those, in PLEASURE'S flowery mazes stray.

Cleanthes apud Stobæum.

The moral result of all, is summed up by a heathen emperor, in language which might put to shame the spiritual sloth of many a professing Christian: —

ὄρος εἰς σοι περιγεγραμμένος του χρόνου, ὃ εἰαν εἰς το ἀπαιθριασαι μη χρηση, οἰχησεται, και οἰχηση, και αυθις ουκ ἕξεται. Marc. Anton. ii. 4. ed. Gataker. p. 40.

“ There is a circumscribed space of time appointed thee; which if thou dost not employ in making all calm and serene within, *it* will pass away, and *thou* wilt pass away; and it never will return!”

SECTION XIV.

IN the present Section, I shall confine myself to a single example ; my remarks on which, I shall take the liberty of so extending, as to form a commentary on the passage :

μη πολλοι διδασκαλοι γινεσθε, αδελφοι μου,
ειδοτες οτι μειζον κριμα ληψομεθα,
πολλα γαρ πταιομεν απαντες :

ει τις εν λογω ου πταιει, ουτος τελειος ανηρ,
δυνατος χαλιναγωγησαι και ολον το σωμα :

ιδου των ιππων τους χαλινους,
εις τα ζοματα βαλλομεν,
προς το πειθεσθαι αυτους ημιν,
και ολον το σωμα αυτων μεταγομεν :

ιδου, και τα πλοια τηλικαυτα οντα,
και υπο σκληρων ανεμων ελαυνομενα,
μεταγεται υπο ελαχιστου πηδαλιου,
οπου αν η ορμη του ευδυνοντος βουληται :

ουτω και η γλωσσα μικρον μελος εστι, και μεγαλαυχει·
ιδου, ολιγον πυρ ηλικην υλην αναπνει·
και η γλωσσα πυρ,
ο κοσμος της αδικιας·

ουτως η γλωσσα καδιςαται εν τοις μελεσιν ημων,
η σπιλουσα ολον το σωμα,
και φλογιζουσα τον τροχον της γενεσεως,
και φλογιζομενη υπο της γεεννης :

πασα γαρ φυσις θηριων τε και πετεινων, ερπετων τε και εναλιων,
δαμαζειται και δεδαμασαι, τη φυσει τη ανθρωπινη·
την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι·
ακατασχειλον κακον, μεση ιου θανατηφορου :

εν αυτη ευλογουμεν τον Θεον και πατερα·
 και εν αυτη καταρωμεθα τους ανθρωπους,
 τους καθ' ομοιωσιν του Θεου γεγονοτας·
 εκ του αυτου ζοματος, εξερχεται ευλογια και καταρα·
 ου χρη, αδελφοι μου, ταυτα ουτω γενεσθαι :

μητι η πηγη, εκ της αυτης οπης, βρχει το γλυκυ και το πικρον ;
 μη δυναται, αδελφοι μου, συκη ελαιας ποιησαι, η αμπελος συκα ;
 ουτως ουδεμια πηγη αλυκον και γλυκυ ποιησαι υδωρ.

My brethren, be not many teachers ;
 Knowing that we shall receive greater condemnation ;
 For, in many things we all trip :

If any one trip not in word, he is a perfect man ;
 Able to bridle also the whole body :

Behold, the bridles of horses,
 We put into their mouths,
 To make them obedient to us,
 And we bring about the whole body :

Behold, also, the ships which are so great,
 And driven by furious winds,
 Are brought about by a very small helm,
 Whithersoever the force of the pilot listeth.

Thus, also, the tongue is a little member, yet worketh
 mightily ;

Behold, a little fire how vast a forest it enkindleth ;
 And the tongue is a fire,
 A world of iniquity :

So is the tongue placed among our members ;
 Defiling the whole body ;

Both enflaming the wheel of nature
 And [itself] enflamed from hell.

For, every nature, both of wild-beasts and birds ; both of
 serpents and sea-monsters,
 Is subdued, and hath been subdued, by the nature of
 man ;

But the tongue of men no one can subdue ;
An irrestrainable evil, full of death-bearing poison :

By it, bless we God, even the Father ;
And by it curse we men,
Who were made after the image of God ;
From the same mouth, proceedeth a blessing and a curse ;
These things, my brethren, ought not so to be :

Doth a fountain, from the same opening, send forth the
sweet and the bitter ?
Can a fig-tree, my brethren, bear olives, or a vine figs ?
So can no fountain yield salt-water, and fresh.

S. James, iii. 1—12.

This extract is a fair specimen of S. James's general manner, both of thought and expression. It combines the plainest and most practical good sense, with the most vivid and poetical conception: the imagery various and luxuriant; the sentiments chastised and sober. His images, in truth, are so many analogical arguments; and if, at the first view, we are disposed to recreate ourselves with the poet, we soon feel, that we must exert our hardier powers, to keep pace with the logician. In my observations on this passage, I propose, 1. to examine the probable origin and progress of the apostle's train of thought: 2. to exhibit his nice observance of Hebrew parallelism; and in the course, and through the means, of that exhibition, to defend the sacred text against the unwarrantable liberties of certain commentators: and 3. to illustrate the sense, but especially the poetical images, of the sacred penman, by similar examples from

other writers, both poetical and prosaic, both sacred and profane.

1. The topics of this passage are so various, and, at first sight, so apparently unconnected, not to say incongruous, that it may be thought a rash undertaking, to explore the writer's train of thought, and to investigate the probable source, and the orderly progress, of his ideas. Yet, in a brief space, I hope to offer some considerations, which may, perhaps, not be accounted either unnatural, or unreasonable; and which may throw some new light on the subject. In one word, then, I would resolve S. James's choice of topics, into the association of ideas.

He begins with two lines, which, though forming a constructive parallelism, do not, either in their subject-matter, or expression, rise above the simplest and least ornamented prose :

My brethren, be not many teachers ;

Knowing that we shall receive greater condemnation :

the next line, however, has one figurative phrase, which, though abundantly plain and unambitious, may, by an allowable solution of metaphor, be called the associative germ of all the magnificent, and all the beautiful imagery, that afterwards springs up beneath the apostle's hand :

For, in many things we all *trip* :

the term here employed, S. James does not at once relinquish ; it occurs in the next line :

If any one *trip* not in word, he is a perfect man :

the notion of *tripping*, naturally induces the notion of the means by which *tripping* is usually prevented, or obviated; namely, the use of a *bridle*: this accordingly is introduced in the next line:

Able to *bridle* also the whole body:

hence the transition was obvious, and almost inevitable, to the management by the *bridle*, of fiery steeds; which is most skilfully brought to bear on the main subject, by the happy introduction of the *mouths*, and of *the whole body*, in the next quatrain:

Behold, the *bridles* of horses,
We put into their *mouths*,
To make them obedient to us,
And we *bring about the whole body*:

the transition from travelling by land, to travelling by sea, from the notion of a horse, to the notion of a ship, is most natural and easy: in moral illustration, these two images are frequently united; and, in the present instance, bringing about a horse by turning the bridle, bears so close a resemblance to bringing about a ship by turning the helm, that S. James expresses both actions by the same verb;

μεταγομεν, — μεταγεται :

Behold, also, the ships which are so great,
And driven by furious winds,
Are *brought about* by the *smallest helm*,
Whithersoever the force of the pilot listeth:

the smallness of the instrument now becomes the associative link:

Thus, also, the tongue is a *little member*, yet *worketh mightily* :

This antithesis between diminutive size and mighty power, suggests the notion of a spark of fire ; the smallest of visible agents, yet productive of effects the most widely-wasting and terrific :

Behold, a little fire, how vast a forest it enkindleth :

the image of fire, thus elicited, is immediately applied to the tongue ; while the image of vastness naturally induces a mention of the world :

And the tongue is a fire ;
A world of iniquity :

The operation of fire on a forest, leads the mind to the fact of its having been designedly *placed* there, in order to produce this tremendous effect : hence the apostle is drawn to regard the *location* of the tongue in the human body ; fire is *placed* in a wood by the incendiary, in order to consume the whole : in like manner, though with a very different design, the tongue is *placed* among the members of the human frame : intended by our Maker to be the incentive and instrument of all goodness, it becomes, by human malice, the corrupter of the whole body :

So is the tongue placed among our members ;
Defiling the whole body :

this collateral notion having been expressed, the previous ideas of a fire, and the world, are again resumed : the tongue is a fire ;

Enflaming the wheel of nature ;

it is also a world ;

Itself enflamed from hell.

Other associations now arise : the consideration of the world, and of the wheel of nature, or generation, would naturally lead a contemplative mind to expatiate over the vast scene of nature, animate and inanimate : and such appears to have been the mental movement of S. James : in the next stanza he introduces the whole brute creation, whether dwelling upon the earth, or beneath it ; in the air, or in the waters of the sea :

For every nature, both of wild beasts and birds ; both of
serpents and sea-monsters,
Is subdued, and hath been subdued, by the nature of
man :

But the tongue of men no one can subdue ;
An irrestrainable evil, full of death-bearing poison :

The deep moral contrast of the last lines, most inartificially arising from the progress of the subject, induces a still profounder moral in the next stanza ; in which, moreover, the ideas of the world, and of the ill effects of the tongue upon it, are not lost sight of : the animal, or brute creation, had been just brought forward ; now, God, the maker of all, and man, his last best work, and living image, are no less practically than magnificently introduced :

By it bless we God, even the Father ;
And by it curse we men,
Who were made in the likeness of God :
From the same mouth, proceedeth a blessing and a curse,
These things, my brethren, ought not to be so.

That blessing and cursing should proceed from the same mouth, is clearly unnatural: the apostle, therefore, proceeds to prove, by analogies of nature, that "these things ought not to be so." His analogies, however, are so derived, as to complete his picture of the world; he draws our attention to the department of inanimate nature; and, that every part of this visible creation may contribute to the illustration of his subject, the fountains stand forth as representatives of unorganised matter; and various kinds of trees, as representatives, at once, of organic bodies, and of vegetable life:

Doth a fountain, from the same opening, send forth the
sweet and the bitter?

Can a fig-tree, my brethren, bear olives, or a vine figs?
So can no fountain yield salt-water, and fresh.

These all, if I mistake not, are primarily the fruits of association; he, however, who attentively, and with competent powers, shall examine the structure of this noble piece of writing, must feel, that the associations are of no ordinary kind; that they are the progressive thoughts of a mind, at once most deeply reflective, and most richly stored: a mind, habituated to the examination and controul of its own movements; well acquainted with the minds and hearts of other men; familiar with the works of nature, and usages of life; and by no means deficient in familiarity with the treasures of human literature. The *natural associations* of thought, are the best *criteria* of mental cultivation: for, *on occa-*

sion, and of set purpose, the empty may prepare themselves; but thoughts will not flow freely, except from a full fountain. The associations of an uncultivated, or ill-cultivated mind, are always inconsequential; those, on the contrary, of a mind well stored, and well disciplined, will be commonly found consecutive, and to the purpose. Lord Kaimes, if I rightly recollect, has happily illustrated inconsequential talk, from the trivial, unconcatenated associations of Dame Quickly: I would venture to produce the passage now under consideration, as an evidence, at once most brilliant and satisfactory, that the easy flow of a great mind, when concentrated on a great subject, will be found at least as logically just, as it may be poetically beautiful.

2. The second object which I proposed to myself, in observing upon this passage, was, to exhibit S. James's nice observance of Hebrew parallelism; and in the course, and through the means, of that exhibition, to defend the sacred text against the unwarrantable liberties of certain commentators. Throughout the greater part of these twelve verses, the parallelisms are beautiful and striking: but, so obvious and unembarrassed, that observations upon them are needless: the fifth and sixth verses, however, have occasioned much trouble to interpreters, and more, probably, to the readers of their interpretations. And, as I conceive that valuable light may be thrown on these disputed clauses, from the doctrine of parallelism, I shall ad-

dress myself to this task; in the first place, briefly noticing the opinions of leading commentators.

The chief difficulty has been thought to lie in the following couplet :

και ἡ γλωσσα πυρ,
ὁ κοσμος της αδικιας :

And the tongue is a fire;
A world of iniquity.

Several commentators would alter the received text. Grotius, Dr. Hammond, and D.D. Morus, Augusti, and De Wette, prefer the reading of the Syriac Version, namely,

And the tongue is a fire,
And the world of iniquity is like a forest :

as though the original of the clause had been :

και ὁ κοσμος της αδικιας ἡ ὕλη :

that is, “the tongue is a fire, and this wicked world the forest which it consumes.” A clear and very plausible sense, it cannot be denied. But, as Professor Pott, in his *Excursus* on this passage, has well observed, it is scarcely credible, that, if this were the genuine reading, copyists could, without a single exception that has reached us, have departed from it; and, by the omission of ὕλη, have rendered a clear passage obscure. I will add, that the Syriac reading, however easy and natural it may seem on a superficial view, does by no means so well accord with the Hebrew parallelism, as the

reading of our received text: a fact which I hope presently to establish.

M. Le Clerc, dissatisfied with the Syriac Version, unceremoniously dismisses the entire clause, *και η γλωσσα πυρ, ο κοσμος της αδικιας*, as a marginal gloss, which, by the oscitancy of transcribers had crept into the text; as an interpolation at once tautologous and incoherent, loading the composition and embarrassing the sense. M. Le Clerc has been followed by MM. Hottinger and Eichorn; the former of whom, thus ingeniously accounts for the origin of the supposed gloss; taking to his assistance the *ύλη* of the Syriac Version: “ A transcriber “ was desirous to illustrate the words, *behold, a “ little spark*, [*ολιγον πυρ*] *how great a forest* [*ηλικην “ ύλην*] *it enkindleth; thus the tongue, &c.*: for the “ purpose of illustration, he accordingly in- “ serted in the margin the following notes; *η γλωσ- “ σα πυρ*, and *ο κοσμος της αδικιας ύλη*: indicating that “ the tongue is a little spark, by which the world “ of iniquity, like a great forest, is set on fire. “ These explanatory words, with the casual omis- “ sion of *ύλη*, in the course of time, found their way “ from the margin to the text.” I shall merely observe, that all this ingenuity may be set aside by the single word, — CONJECTURE: there is not the shadow of authority to countenance the supposition; and without the authority, if not of MSS. at least of Versions, or of early commentators, such hypotheses cannot be admitted: were they, indeed, admitted, farewell to the integrity of Sacred Scripture.

Other interpreters defend the received text. The learned Carpzov would retain the Greek as it now stands; but renders the passage, “ And “ the tongue is a fire, enflaming the whole world “ with iniquity :” a rendering so hard, so forced, and so inconsistent with the original, that it can by no means be received.

M. Herder, relying upon a very ambiguous passage of Hesychius, considers *κοσμος* to be synonymous with *εγατηγος*, as though it had been said, “ The tongue is a fire; the prime leader of “ all iniquity :”—a sense unauthorised by the usage of any good Greek writers; and unsanctioned by a single example from, what has been termed, the Greek of the Synagogue.

MM. H. Stephens, Wetstein, Elsner, Semler, Storr, Wakefield, and others, understand by *ο κοσμος της αδικιας*, “ the ornament, or varnish of iniquity ;” making the worse appear the better reason.” Had this, however, been the apostle’s meaning, he surely must have written *ο κοσμητης*, the *varnisher* : but, in truth, this meaning would altogether, and unaccountably, break the continuous chain of thought, which binds together the whole context.

Dr. Benson simply, and properly, understands by *κοσμος αδικιας*, “ a great mass of iniquity :” as we say in English, “ a sea of troubles; an ocean of delights :” and Milton, “ a world of woe; an universe of death.” Neither Dr. B. however, nor any commentator that I have yet seen, appears fully and satisfactorily to have explained the orderly connection of the passage.

Professor Pott makes an attempt, ingenious, I admit, but not successful : he takes *και η γλωσση πυρ*, for a more general application of the preceding clause, *ολιγον πυρ ηλικην υλην αναπτει*, to the tongue : and, (viewing *ο κοσμος της αδικιας* as a parenthetical vituperation of this member, a burst, as it were, of violent emotion) he considers the following words, *ουτως η γλωσσα καδισαται κ. τ. λ.*, to be a further, a fuller, and a more specific application of the previous imagery to this small but mischievous member. He fairly owns, that this explanation fails to furnish a dialectic jointing of the members ; but he alleges, that it gives that abrupt, suspended, and poetical energy, which is quite in character with the style and spirit of S. James. That this apostle is poetical in an eminent degree, I have already expressed my full conviction : but his poetry, it will be recollected, is Hebrew poetry ; it is couched in parallelisms : and, from the doctrine of parallelism, I shall endeavour, with what success the reader will determine, to elucidate this confessedly obscure passage.

For the sake of clearness and convenience, I will here repeat the fifth and sixth verses :

Thus, also, the tongue is a little member, yet worketh mightily ;

Behold, a little fire, how vast a forest it enkindleth :

And the tongue is a fire ;

A world of iniquity :

So is the tongue placed in our members ;

Defiling the whole body :

Both enflaming the wheel of nature ;

And [itself] enflamed from hell :

Of this passage, we must observe, the structure is

very remarkable: the parallelisms are so distributed, that the whole is resolvable into two alternate quatrains, after the following manner: let the first and second, the fifth and sixth lines, be brought into juxtaposition; in like manner, let the third and fourth, the seventh and eighth lines, be brought together, and the stanzas thus constructed will afford a coherent and consecutive sense, alike free from tautology, and from solution of metaphor:

Thus, also, the tongue is a little member, yet worketh mightily;

Behold, a little fire, how vast a forest it enkindleth:
So is the tongue placed among our members;
Defiling the whole body;

And the tongue is a fire;
A world of iniquity:
Both enflaming the wheel of nature;
And [itself] enflamed from hell.

Let it now be judged, in the first place, whether an adoption of the Syriac reading, [*the world of iniquity is like a forest,*] would not *disfigure* these fine parallelisms; and whether M. Le Clerc's gratuitous omission of two lines would not altogether *destroy* them: let it also be examined, the more strictly the better, whether a single difficulty of construction remains. It is worthy of notice, that while M. Le Clerc boldly dismisses the first two lines of the last newly-constructed stanza, M. Semler, could he find a single MS. to support him, would willingly expunge the fourth line. A passage so impugned, ought to be severely tried: we will accordingly subject it to another transposition:

let the quatrain, then, be changed from an alternate, to a direct pair of parallelisms, and, merely omitting copulative particles, it will stand thus :

And the tongue is a fire ;
 Enflaming the wheel of nature :
 A world of iniquity ;
 Enflamed from hell :

Serving, at once as the enflamer, and enflamed. It is the known characteristic of Hebrew parallelisms, that, when more exquisitely constructed, they will often, without injury to the sense, endure such transpositions. Is it credible, that a spurious marginal gloss could, either accidentally, or by the skill of an interpolator, not only not injure, but most happily complete, the symmetry of a complicated, and hitherto unnoticed Hebrew parallelism ? If by accident, this is a strange fortuitous concurrence indeed ; if by design, the designer must have been master of an art that perished with the completion of the sacred canon : for of Hebrew parallelism, we find no traces in the Fathers ; none in the spurious and apocryphal gospels and epistles.

The disputed clause has now passed through an ordeal tolerably severe : it has twice endured the test proposed by Horace :

. . . . Si quod prius ordine verbum est
 Posterius facias, præponens ultima primis :

and, after these repeated transmutations, it retains all its native sense, spirit, and coherency ; enabling us to say much more than

Invenias etiam disjecti membra poetæ.

The next stanza, that contained in the seventh and eighth verses, I would now adduce, as an example of a construction finely artificial :

For every nature, both of wild beasts and birds ; both of
 serpents and sea-monsters,
 Is subdued, and hath been subdued, by the nature of
 man :

But the tongue of men no one can subdue ;
 An irrestrainable evil ; full of death-bearing poison :

The first line is clearly bimembral : the animals are paired off in two distinct classes ; “ *both* wild “ beasts and birds ; *both* serpents and sea-monsters ; ” each class, therefore, assumes its character from the first or leading member of it : the former class, from the untamed ferocity of wild beasts ; the latter class, from the venomous malignity of serpents : yet, as the apostle states, both one and the other are mastered by human sagacity. Let the antithesis now be examined : “ The tongue of men no one can subdue : ” Why ? For two reasons assigned in another bimembral line, and referring to the previous two-fold classification : 1. the tongue is “ an irrestrainable evil,” which can by no artifice be kept in, or made subservient, like the bear, for instance, or the elephant : 2. the tongue is “ full of death-bearing poison,” which can be neither eluded by vigilance, nor counteracted by antidotes, like the venom of the serpent. That S. James had a special object in thus pairing off the two classes of animals, may be inferred from the means by which the separation is effected ; by the two-fold insertion, namely, of the

classical particle *TE*: a word of rare occurrence in the sacred writers, and which is not once again employed by S. James, throughout his whole epistle :

*πασα γαρ φυσις θηριων TE και πετεινων,
ερπετων TE και εναλιων.*

I shall close this branch of my observations, with a single remark on the concluding triplet :

Doth a fountain, from the same opening, send forth the
sweet and the bitter?

Can a fig-tree, my brethren, bear olives, or a vine figs?

So can no fountain yield salt-water and fresh :

Several commentators, conceiving the last line to be tautologous, would alter the text, or would resort to other expedients, not here needful to be enumerated. But, in fact, that which they would get rid of as a blemish, is a great beauty. The triplet is, at once, poetical and argumentative. In the first line, a question is asked, “ Doth a fountain, &c.?” This question is answered by another; “ Can a fig-tree, &c.?” The latter question being manifestly unanswerable, except in the negative, the apostle triumphantly repeats the substance of his first enquiry, as a negative proposition true beyond the possibility of doubt or cavil: and thus he dismisses, without deigning to revert to it in express terms, the monstrous absurdity of blessing God, and cursing man, with the same breath. To conclude thus, is to conclude with a moral dignity, worthy of the inimitable context.

3. It was proposed, in the third place, to illustrate the sense, but especially the poetical imagery,

of this passage, by similar examples from other writers, both poetical and prosaic, both sacred and profane: a branch of my subject, in which little more is necessary, than selection and arrangement; so abundant are the stores, heaped together by the industry of commentators.

Be not many teachers.] Διδασκαλος means a *doctor*, or *teacher*, of a superior order: so, in a fine passage of Simplicius: ου το άπλως αρισον επιτηδευειν χρη, αλλα το των ήμιν συμμετρων αρισον. ουδεν γαρ εν ασυμμετροις ύποδοχαις επιγινεται. διο χρη μη προπετως τα μειζονα προσωπεια περιβαλλεσθαι, ΔΙΔΑΣΚΑΛΟΥ, η φιλοσοφου, η εν νηι κυβερνητου, η εν πολει αρχοντος. καλλιον γαρ, εν ύφειμενω προσωπω ευδοκιμειν, περικρατουντα του προσωπου, και ύπερβαλλοντα αυτο, η εν ύπερεχοντι ασχημονειν, απολειπομενον της αξιας αυτου. και καλλιον, παιδαγωγον αρισον ειναι, η ΔΙΔΑΣΚΑΛΟΝ ευτελη και οικονομον χρηστον η αρχοντα μοχθηρον. Comment. in Epictet. c. xxxvii. p. 468. edit. Schweigh. “ We should
 “ engage, not in that pursuit, which is abstractedly
 “ best, but, in the best of those pursuits, which
 “ are proportioned to our powers: for no advantage can result from disproportioned undertakings. Therefore, we should not rashly take
 “ upon ourselves the higher parts in the drama
 “ of life; those, for example, of TEACHER, or
 “ philosopher, or commander in a ship, or governor in a city. For it is more honourable
 “ to act an under-part well, mastering that part,
 “ and rising above it, than to fail in the performance of a higher character, and sink beneath
 “ its just level. It is better to be an excellent

“pedagogue, than an incomplete TEACHER; to be
“a thrifty steward, than a profligate governor.”

In this passage, the διδασκαλός or *teacher*, ranks as much above the *pedagogue*, as an *archon* or *governor* ranks above a *steward*. The παιδαγωγός is an instructor of children; the διδασκαλός a teacher of men. And, in conformity with this distinction, the latter term is always used, throughout the New Testament, in a high sense.

If any one trip not in word.] Zeno said, “that
“it was better to trip with the feet, than with
“the tongue:” κρείττον εἶναι τοῖς ποσὶν ολισθεῖν, ἢ τῇ
γλωττῇ. Diog. Laert. vii. 26. p. 381. ed. Meibom.
Eustathius also, cites it as a received proverb,
“that it is more tolerable to stumble with the
“feet than with the tongue; for, in the former
“case, we may rise: but a slip of the tongue
“frequently casts men down, beyond the possi-
“bility of recovery.” In Odys. ©. 300. 48. Jam-
blichus says, that “Pythagoras enjoined silence,
“as the best training to universal sobriety; be-
“cause it is the most difficult branch of self-
“discipline, to govern the tongue.” De Vit.
Pythag. p. 162. edit. Kuster.

To bridle the whole body.] χαλιναγωγήσαι. The
moral application of this word was familiar to
S. James: thus ch. i. v. 26. μὴ χαλιναγωγῶν τὴν γλῶσσαν
αὐτοῦ: “not *bridling* his own tongue.” Nor is a
similar use of the term unusual among the later
Greek writers: τὰς δὲ τῶν ἡδονῶν ὀρεξείεις χαλιναγωγότης.
Lucian. Tyrannic. Oper. tom. ii. p. 143. edit.

Hemsterh. “*Bridling* the appetencies of pleasure.”

ὅταν ἕκαστα τῶν παθῶν χαλιναγωγῆ. Id. de Saltat. tom. ii. p. 306. “When it *bridles* each of the passions.”

ΧΑΛΙΝΑΓΩΓΟΥΜΕΝΟΝ ὑπο τινος φυσικῆς δυναμειως. Alexand. Aphrod. “*Bridled* by some physical power.”

It is probable that S. James had in view Psalms xxxii. 9, and xxxix. 1.

The bridles of horses we put into their mouths.]

The apostle might have said, in two words, χαλινουμεν τους ἵππους,—*we bridle horses in* : but he judiciously preferred the longer phrase, τῶν ἵππων τους χαλινους εἰς τα σωματα βαλλομεν, for the double purpose, of referring to the mouth, and of fully bringing out the notion of a very small implement ; a notion this latter, here conveyed by χαλινος, *a bit* ; and paralleled in the next verse, by πηδαλιον ελαχιστον, the *smallest helm*. Philo Judæus has nearly the same expression : — θυμικωτατον ζων ἵππος ραδιως αγεται χαλινῳθεις. De Opific. Mund. p. 19. “That most “spirited animal, the horse, when bridled, is easily “led.” Sophocles, yet more strongly in point :

ΣΜΙΚΡῶ ΧΑΛΙΝῶ δ' οἶδα τους θυμουμενους
ἵππους καταρτυθεντας.

Antigone. l. 484.

The most fiery steed
By a *small curb* oft govern'd have I known.

Potter.

Pricæus conjectures, that S. James may have borrowed both this equestrian illustration, and the succeeding nautical one, from an epistle attributed to Plato ; however this may be, it is certainly curious, that both metaphors are combined, and

both applied to the government of the tongue, by the Greek writer : ἦναιαις και μασιγι τους ἵππους ευθυνομεν και ναυτιλλωμεθα, πη μεν τοις ἴσιοις την ναυν εκπετασαντες, πη δε αγκυραις ΧΑΛΙΝΑΣΑΝΤΕΣ καταβυδομεν. οὕτω κυβερνητεον την γλωτταν, αξιοχε, πη μεν τοις λογοις σπλιζοντες, πη δε σιωπη κατευναζοντες. “ We direct horses with reins, and “ whip ; and we navigate, sometimes letting the “ ship drive with expanded sails, sometimes, on “ the contrary, *bridling* and weighing it down “ with anchors : thus it is, my friend, that we are “ to govern the tongue ; now arming it with “ words, now composing it to rest in silence.”

Plutarch has a similar combination :

τροπος εσθ' ὁ πειθων του λεγοντος, ου λογος· και τροπος μεν ουν και λογος· η τροπος δια λογου· καθαπερ ἵππευς δια ΧΑΛΙΝΟΥ, και ΠΗΔΑΛΙΟΥ κυβερνητης. De Audiend. Poet. tom. i. Op. Mor. p. 125. edit. Wyttenb.

“ The speaker’s morals, not his words persuade : “ Yea, rather morals and words ; or morals by “ words : as a horseman acts by the *bit* ; and a “ pilot by the *helm*.”

But, in truth, the association between these images is almost universal ; thus Artemidorus : ὃν εχει λογον επι της γης ἵππος, τον αυτον εν θαλασση ναυς. i. 58. “ That which a horse is on land, the same “ is a ship at sea.” And Homer :

ουδε τι μιν χρειω
νεων ωκυπορων επιβαινεμεν, ἀιθ' ἄλος ἵπποι
ανδρασι γιγνονται. Hom. Od. Δ. 708.

He hath no need
On board swift ships to ride, which are to man
His steeds.

Cowper,

And thus Plutarch unites the *reins* and the *helm*: αν μη παρ' ἥνιαν και παρ' οιακα πολλακις σας. Op. Mor. tom. iv. p. 173. The analogy is fully opened out by a Christian Father: επειδη δε εδει και ἥνιας εχειν το σκαφος, τα πηδαλια ταυτας μιμειται, και των οιακων επειλημμενος ο κυβερνητης, οια τις ἥνιοχος, καθαπερ ιτυν ἀρματος την πρυμναν εχων, μεταφερει ραδιως τηδε κακεισε το σκαφος. Theodoret. de Providentia. Orat. iv. tom. iv. p. 538. edit. Schulze. “But since the vessel also requires
 “reins, them the rudder imitates; and the steers-
 “man, seizing the helm, like a charioteer, using
 “the stern for the wheels of his chariot, easily
 “carries round the vessel hither and thither.”

May I be pardoned the liberty of here suggesting, that, even on the authority of some of the passages just adduced, it might not be difficult to defend one of our most elegant writers, against the cold-blooded and anti-poetical criticism of Dr. Johnson? It will be at once perceived, that I allude to the well-known, and, as I think, unjustly-ridiculed couplet of Addison:

I bridle in my struggling muse with pain,
 That longs to launch into a nobler strain.

The truth is, that, without resorting to Mr. Dugald Stewart's able apology for mixed or broken metaphors, defence may be taken for Addison, upon the ground of poetical precedent, and that of the highest kind; for example:

Sic fatur lacrymans; CLASSIQUE immitit HABENAS;

VIRG. *Æn.* vi. 1.

on which passage, the *Variorum* commentators may be consulted; they furnish abundant instances of

the same kind, from the best poets. It were out of place and character, to extend this digression : but, in passing, I could not resist the opportunity of vindicating one favourite author, from the hypercriticism of another.

Ships that are so great, and driven by furious winds, are brought about by the smallest helm, whithersoever the force of the pilot listeth.] In this passage, there is an almost literal coincidence with the most universal philosopher, and, perhaps, the finest descriptive poet, of heathen antiquity : *δια τι το πηδαλιον, μικρον ον, και επ' εσχρατω τω πλοιω, τοσαυτην δυναμιν εχει, ωσε υπο μικρου οιακος, και ενος ανθρωπου δυναμειωσ, και ταυτης ηρημαιας, μεγαλα κινεισθαι μεγαδη πλοιων ; Aristotel. Qu. Mech. 6.* “ Why does the rudder, a small imple-
 “ ment, and placed at the extremity of the vessel,
 “ possess such mighty force, that, by a little helm,
 “ and the strength of one man, and that scarcely
 “ put forth, the enormous bulk of ships is moved?”

Quippe etenim ventus, subtili corpore tenuis
 Tendit agens magnam, magno molimine navim ;
 Et manus una regit quantovis impetu euntem,
 Atque gubernaculum contorquet quolibet unum.

For the thin gale, in subtlest body cloth'd,
 With mighty force, the mighty bark impels ;
 While one hand governs its impetuous course ;
 One little helm directs it where you will.

Lucret. iv. 899.

It should not be omitted, that, in attributing *will* to the *force* of the pilot, the apostle is more poetical than the poet.

The tongue worketh mightily.] Μεγαλαυχει. A verb compounded of two words, signifying a *great neck*: an allusion, probably, to the proud bearing of a horse's neck, when he puts forth all his power. There is a happy propriety in this covert reference to a previous illustration.

Behold a little fire, how vast a forest it enkindleth!] Many interpreters take ὕλη to signify *matter*; among the rest, our English translators; who have, however, given in their margin what I think a preferable rendering,—*wood*. Taken in this sense, the passage is highly poetical, and agrees with several, both in the Old Testament, and in classical writers; for example:

For wickedness burneth as a fire;
The briar and the bramble it shall devour;
And shall kindle in the thickets of the forest;
And they shall mount up in risings of smoke.

Isaiah, ix. 18.

And under his glory shall he kindle
A flame as the burning of fire:
And the light of Israel shall become a fire;
And his Holy One a flame:
And it shall burn and devour
His thorn and his briar in one day:
And the glory of his forest, and of his fruitful field;
From the soul even to the flesh it shall devour;
And it shall be as when one fleeth out of fire:
And the remainder of the trees of his forest
Shall be few, that a child may note them down.

Isaiah, x. 16—19.

So I will kindle in them a fire,
And it shall devour in them every green tree, and every
dry tree.

Ezekiel, xx. 47.

ἦύτε πυρ αἰδηλον ἐπιφλεγει ἀσπετον ὕλην,
 ουρσος ἐν κορυφῆς· ἐκαθεν δὲ τε φαίνεται αὐγῆ.

HOM. *Il.* B. 455.

As when devouring flames some forest seize
 On the high mountains, splendid from afar
 The blaze appears.

COWPER.

ὡς δ' ὅτε πυρ αἰδηλον ἐν ἀξυλῶ ἐμπεσῆ ὕλη,
 πάντῃ τ' εἰλυφῶν ἀνεμὸς φερεῖ, οἱ δὲ τε θάμνοι
 πρὸς ῥίζοις πιπίουσιν ἐπειγομένοις πυρὸς ὄρη.

HOM. *Il.* A. 155.

As when fierce flames some antient forest seize
 From side to side in flakes the various wind
 Rolls them, and to the roots devoured, the trunks
 Fall prostrate, under fury of the fire.

COWPER.

Nam sæpe incautis pastoribus excidit ignis,
 Qui furtim pingui primùm sub cortice tectus,
 Robora comprehendit, frondesque elapsus in altas,
 Ingentem cœlo sonitum dedit; inde secutus
 Per ramos victor, perque alta cacumina regnat,
 Et totum involvit flammis nemus, et ruit atram
 Ad cœlum piceâ crassus caligine nubem.

VIRG. *Georg.* ii. 303.

For sparkling fire, from hinds' unwary hands
 Is often scatter'd o'er their unctuous rinds,
 And after, spread abroad by raging winds:
 For first, the smouldering flame the trunk receives,
 Ascending thence, it crackles in the leaves;
 At length, victorious to the top aspires,
 Involving all the wood in smoky fires.

DRYDEN.

. πολλὰν τ' ὀρει πυρ ἐξ ἑνὸς
 σπερματος ἐνδορον αἰῶσεν ὕλαν.

PIND. *Pyth.* iii. 66.

Fire from a single spark that springs,
High on the mountain top destruction flings,
O'er the vast wood.

One other passage I will adduce, in which, not the image only, but the application of it, affords an exact coincidence with the words of S. James :

ἰσω δε μηδεις ταυθ' ἀ σιγασθαι χρεων
μικρου γαρ εκ λαμπτηρος ιδαιον λεπας
ωρησειεν αν τις.

EURIP. *Ino. lin. 14. Inter fragm.*

To none disclose the things thou shouldst conceal:
For from a little torch the Idæan grove
'Twere easy to involve in flames.

It must be observed, that Wetstein, Wolfius, and Pott, cite these verses as from the ION of Euripides. The traditional copying of erroneous, and unexamined references, is often perplexing to the student. This passage is used by Plutarch, in his excellent treatise on garrulity. It is remarkable, that, in the immediate context, the moralist, like the apostle, illustrates his argument, from the art of navigation.

And the tongue is a fire.] It is the observation of Cæcumenius, that “ *the tongue works great good, and great evil:*” *μεγαλα εργαζεται καλα και κακα.* Connected with this observation, it is a remarkable circumstance, that, in Scripture, the *tongue*, and *fire* (itself the most beneficial, or the most injurious of the elements) are often brought together, not only in the bad, but in the good sense; thus the psalmist :

I said, I will take heed unto my ways,
 That I sin not with my tongue :
 On my mouth a bridle,
 So long as the wicked is before me :
 I was dumb in silence ;
 I held my peace from good ;
 And my grief was perturbed :
 My heart grew hot within me ;
 In my musing, *the fire kindled* ;
 I spake with my *tongue*.

Psalm xxxix. 1—3.

In the prophet we read : “ And one of the
 “ seraphim came flying unto me ; and in his hand
 “ was a *burning coal*, which he had taken with the
 “ tongs from off the altar ; and he touched my lips,
 “ and said :

Lo, *this* hath touched thy *lips* ;
 And thy sin is taken away ;
 And thine iniquity is purged :

Isaiah, vi. 6, 7.

to which it is necessary only to add, that “ when
 “ the day of pentecost was fully come ;” and
 when the apostles “ were all with one accord, in
 “ one place, there appeared unto them cloven
 “ *tongues, as of fire.*” Acts, i. 1, 3. It is a
 cheering matter of reflection, that, if the fire of
 the tongue, on the one hand, be “ enflamed from
 “ hell,” on the other, it is infused and enkindled
 from heaven.

A world of iniquity.] Schoettgen illustrates
 this expression by a passage of Proverbs (xvii. 6.)
 not in the Hebrew text, but thus given in the
 Septuagint :

του πιστου ὅλος ὁ κοσμος των χρηματων
του δε απιστου ουδε οβολος.

To the faithful, belongeth the whole world of wealth;
But to the unfaithful, not even a mite.

Enflaming the wheel of nature.] ΤΟΝ ΤΡΟΧΟΝ ΤΗΣ ΓΕΝΕ-
σεως. For the different interpretations of this
phrase, I would refer to the third *Excursus* of
Professor Pott. Many passages have been pro-
duced for its illustration: the general meaning is
clearly “the whole course and *rotation* of human
“society, *from generation to generation.*” The
most remarkable citations of interpreters are the
following: ὁ απεραντος κυκλος της γενεσεως:—*Simplic.*
in Epictet. p. 94. “The endless circle of gene-
“ration.” And:

τρόχος ἄρματος γαρ ὄια,
βίωτος τρεχει κυλισθεις.

ANACREON, *Od.* iv. 7.

Like the chariot's rapid wheel,
Swiftly rolls our life away.

To which may be added:

. Properat cursu
Vita citato, volucrique die
Rota præcipitis vertitur anni.

SENECA, *Herc. Fur.* 178.

With hurried course, life speeds away;
Wing'd are the moments of each day:
Rolls the vast wheel with reckless haste,
Of years no more to be replaced.

The following passage of Plato has not been cited
by any commentator; yet I think it may help
to illustrate S. James: ερωτωμενοι τον εκ της νυν περιφορας

και ΓΕΝΕΣΕΩΣ βασιλεια και πολιτικον. Plato, Polit. p. 274. edit. Serr. tom. ii. “ Seeking the pattern of a “ king and politician, from the existing CIRCLE “ and GENERATION.”

For every nature, both of wild beasts, &c.] The *physical fact* of the subjugation of the fiercest animals by human skill and power, is so often adverted to, by writers of all descriptions, that it were idle to accumulate passages of this kind. The *moral application* of the fact, is by no means so common. There is a fine sentence of Isocrates, which may be given : μη νομιζε, την επιμελειαν, εν μεν τοις αλλοις πραγμασι χρησιμον ειναι, προς δε το βελτιους ημας και φρονημοτερους γινεσθαι, μηδεμιαν εχειν δυναμιν μηδε καταγωνω των ανθρωπων τωσαυτην δυσυχιαν, ως περι μεν τα θηρια τεχνας ευρηκαμεν, αις αυτων τας ψυχας ημερουμεν, και πλειονας αξιας ποιουμεν ημας δ'αυτους ουδεν αν προς αρετην οφελησαιμεν. Ad. Nicocl. tom. i. edit. Battie. “ Think not, that “ diligent application, successful in all other con- “ cerns, is powerless towards making us wiser and “ better : despond not so of human nature, ac- “ count it not so miserable, as to suppose, that “ while we have discovered the art of taming wild “ beasts, and encreasing their value, we cannot “ afford ourselves any assistance towards the ac- “ quisition of virtue.” No such despondency, it must be observed, can be laid to the apostle’s charge. He maintains, it is true, that “ no one can subdue the tongue of men ;” that is, manifestly, *the tongues of other men* ; but he enjoins each person to bridle and to subjugate *his own* :

and this all may effect, who seek, who obtain, and who improve, the all-sufficient grace of God: nor be it forgotten, that all who seek faithfully, must infallibly obtain; and that all who have obtained, may, if it be not their own fault, progressively improve.

An irrestrainable evil.] ακατασχετον κακον.

ουτ' εκ χειρος μεθεντα καρτερον λιθον
 ραον ΚΑΤΑΣΧΕΙΝ, ουτ' απο ΓΛΩΣΣΗΣ ΛΟΓΟΝ.

Menand. ap. Stob. Serm. xxxvi. p. 217.

A ponderous stone hurl'd from the hand, 'tis hard
 To stop in its career: hard to *restrain* a word
 Forth darted from the *tongue*.

Full of death-bearing poison.]

They vibrate their tongue like a serpent;
 The venom of the asp is under their lips.

Psalm clx. 3. Bp. Horsley's Transl.

Death and life are in the power of the tongue.

Prov. xviii. 21.

Surely the serpent will bite without enchantment;
 And a babbler is no better.

Eccles. x. 1.

πληγη μασιγος ποιει μολωπας·
 πληγη δε γλωσσης συγκλαιει οσα·
 πολλοι επεσαν εν σωματι μαχαιρας·
 και ουχ' ως οι πεπτωκοτες δια γλωσσαν·
 μακαριος ο σκεπασθεις απ' αυτης·
 ος ου διηλθεν εν τω θυμω αυτης·
 ος ουκ ειλικυσε τον ζυγον αυτης·
 και εν τοις δεσμοις αυτης ουκ εδεθη·
 ο γαρ ζυγος αυτης, ζυγος σιδηρους·
 και οι δεσμοι αυτης, δεσμοι χαλκειοι·
 θανατος ποιηρος, ο θανατος αυτης·
 και λυσιτελης μαλλον ο αδης αυτης·

ου μη κρατηση ευσεβων
 και εν τη φλογι αυτης ου καησονται :
 οι καταλειποντες Κυριον εμπεσουνται εις αυτην·
 και εν αυτοις εκκαησεται, και ου μη σβεσθη :
 εξαποσαλησεται επ' αυτοις ως λεων·
 και ως παρδαλις λυμανειται αυτους.

The stripe of a scourge maketh weals in the flesh ;
 But the stripe of a tongue shall break in pieces the bones :
 Many have fallen by the mouth of the sword ;
 But not so many as the fallen by the tongue :
 Happy he who is protected from her ;
 Who hath not passed under her venom :
 Who hath not dragged her yoke ;
 And in her bonds hath not been bound :
 For her yoke, is a yoke of iron ;
 And her bonds, are bonds of brass :
 An evil death, is the death inflicted by her ;
 And more profitable than her were Hades :
 By no means shall she have dominion over the godly ;
 And in her flame they shall not be burned :
 They who forsake the Lord, shall fall into her power ;
 And in them shall she fiercely burn, and shall not be
 quenched :
 She shall be sent forth against them as a lion ;
 And as a leopard shall she devour them.

Ecclus. xxviii. 17—23.

This last passage, on account of its many coincidences with the passage from S. James, I have not scrupled to cite at large : we have here, not only *death-bearing poison*, but a *consuming fire*, and the ferocity of *wild beasts* let forth from their dens ; while the imagery which does not contribute to the illustration of the apostle, must, from its intrinsic excellence, command the reader's admiration.

By it bless we God . . . and by it curse we men.]

ου γαρ ὅσιον δι' οὐ σώματος τὸ ἱερωτάτου ὀνομα προφερεται τις, δια τούτου, φθεγγεσθαι τι τῶν αἰσχρῶν. Phil. Jud. de Decal. p. 757. “It is impious for any person, “from the same mouth with which he pronounces “the sacred name, from that same mouth, to utter “any thing indecent or profane.”

Dr. Macknight has a conjecture not without probability: “Perhaps the apostle in this glanced at “the unconverted Jews, who, as Justin Martyr “informs us, in his dialogue with Trypho the “Jew, often cursed the Christians bitterly in their “synagogues.” Comm. in loc. Dr. M. has not cited any particular passage of this dialogue; it may not be improper to supply his omission. S. Justin frequently and expressly mentions this refinement of uncharitable blasphemy: the following paragraph is exactly to the point: the reader will please to mark the word *καταραμμενοι* the very phrase of S. James, here and elsewhere used by S. Justin, while remonstrating against this usage: *ἀπεκτείνετε γὰρ τὸν δίκαιον, καὶ, πρὸ αὐτοῦ, τοὺς προφητοὺς αὐτοῦ· καὶ νῦν τοὺς ἐλπίζοντας ἐπ’ αὐτὸν, καὶ τὸν πεμφάντα αὐτὸν, πάντοκράτορα καὶ ποιητὴν τῶν ὅλων Θεόν, ἀθετεῖτε, καὶ, ὅσον ἐφ’ ὑμῖν, ἀτιμάζετε, ΚΑΤΑΡΩΜΕΝΟΙ, ἐν ταῖς συναγωγαῖς ὑμῶν, τοὺς πίστευοντας ἐπὶ τὸν Χριστόν.* Dial. cum Tryph. ed. Thirlb. p. 169. “For “ye have slain the Just One, and, before him, his “prophets; and now, those who put their trust “in him, and that Almighty God, the maker of “the world, who sent him, ye do set at nought, “and, to the utmost of your power, do dishonour, “CURSING *in your synagogues* those who believe in

“ Christ.” S. Justin, towards the conclusion of the same dialogue, (p. 428. ed. Thirlb.) asserts, that the Jews were accustomed, at the express desire of the rulers of their synagogues (*αρχισυναγωγοι*) *immediately after prayers*, to ridicule, and revile, and bitterly to scoff at Christ. S. Jerome is still more particular; and traces the usage back, not improbably, from his own time, to the time of the apostles: “ Provocati a Domino ad pænitentiam, et postea ab apostolis ejus, usque hodie perseverant in blasphemiiis: et *ter per singulos dies, in omnibus synagogis, sub nomine Nazarenorum anathematizent vocabulum Christianum.*” In Esai, cap. v. col. 53. tom. iii. ed. Bened. And again: “ Et sub nomine, ut sæpe dixi, Nazarenorum, *ter in die in Christianos congerunt maledicta.*” Ibid. col. 377. The probability that S. James alluded to this horrid practice, is heightened by the certainty, that several parts of his epistle are undeniably levelled against the unbelieving Jews.

From the same opening.] S. James is here nicely accurate: as Grotius observes, naturalists have discovered, and recorded, that the *same fountain* does *sometimes* send forth sweet water, and salt or bitter; but NEVER *from the same opening*.

Can a fig-tree bear olives, or a vine figs?] This is apparently a proverb: the same thought, clothed in almost the very same expressions, occurs in Epicetetus, ii. 20. § 18; in Plutarch. de Tranq. Anim.; and in Maxim. Tyr. Diss. xxviii. Seneca too, says, that “ good cannot spring from evil, any more than

“ figs from an olive-tree.” Epist. lxxxvii. But see most particularly of all, S. Matt. vii. 16.

In *thus* commenting on this passage of S. James, I am quite aware that I shall repel, rather than attract, a certain class of acute and intelligent minds. The truth however is, that, after having read, with much attention, and, I hope, with some profit, Mosheim’s able dissertation *against* the practice of extensively illustrating Scripture from the classic writers, I am by no means a convert to his way of thinking. To examine the nicer variations both of thought and of expression, when the same subject is discussed by writers of different ages and countries, or even of the same age and country, is a valuable exercise of mind: it aids philosophical discrimination. But, where Sacred Scripture is concerned, the habit of such examination serves a higher purpose. It enables us to see, that, on the greatest moral questions, God left not himself without witness, among the sages, and the men of letters, of the Gentile world; and to ascertain, how far those luminaries are obscured, and how far they reflect any unpoluted beams, proceeding originally from the Father and Fountain of all spiritual light. It enables us, also, to establish, that, in native energy of thought, in lucid clearness of conception, and in the sublimities and beauties of language and expression, the writers of the New Testament are equal, and frequently superior, to the noblest writers of classical antiquity.

On this subject, I feel pleasure in adopting the language of a pious, learned, and elegant divine of

the last age: it conveys my own sentiments; and perhaps the concluding words are not less applicable, in the year 1820, than they were in the year 1738. The writer is speaking of Elsner, Alberti, Bos, Wolf, Raphel, and other *philological* commentators on the New Testament: “ Books, which I
“ cannot but recommend to my young friends, as
“ proper, not only to ascertain the sense of a
“ variety of words and phrases which occur in the
“ apostolic writings, but also to form them to the
“ most useful method of studying the Greek
“ classics; those great masters of solid sense,
“ elegant expression, just lively painting, and
“ masculine eloquence, to the neglect of which I
“ cannot but attribute that enervate, dissolute,
“ and puerile manner of writing, which is growing
“ so much on the present age, and will probably
“ consign so many of its productions to speedy
“ oblivion.” — Dr. Doddridge; *Fam. Expos. Pref.*
p. xii.

The parallelisms exhibited in these pages, between twelve verses of S. James, and various excellent productions of the earliest and latest periods of gentile literature, might have been easily, and considerably, increased: but even this limited selection may place in a light somewhat new, the large extent of his mental acquisitions. It is the part of no vulgar intellect, to concentrate within such narrow bounds, so many valuable thoughts, and expressive illustrations; — which elsewhere, indeed, may be found divided and dispersed, “ here a little, and there a little;” but which, in

this passage, are combined, with the genius of an original thinker, and with the skill of a master in composition. I will conclude this section in the words of the most elaborate writer of antiquity: the scrupulous polish of whose language, has, perhaps, prevented many from justly appreciating the purity of his moral teaching. *Αλλα γαρ ουκ εν τοις λογοις χρη περι των επιτηδευματων ζητειν τας καινοτητας, εν οις ουτε παραδοξον, ουτ' απισον, ουτ' εξω των νομιζομενων ουδεν εστιν ευρειν. αλλ' ηγεισθαι τουτον ειναι χαριεσατον, ος αν των διεσπαρμενων εν ταις των αλλων διανοιαις αδραιοσαι τα πλεισα δυνηθη, και φρασαι καλλιςα περι αυτων.* Isocrates. ad Nicocl. p. 55. edit. Battie. “ We are not to seek novelties
 “ in discourses on the moral duties; for these will
 “ admit nothing paradoxical, nothing incredible,
 “ nothing beyond the common sense of mankind:
 “ and, on such subjects, he is the most agreeable
 “ writer, who can accumulate the greatest num-
 “ ber of the truths dispersed through the minds of
 “ other men; and who can express them in the
 “ aptest and most beautiful language.”

SECTION XV.

IT will be recollected, that, in the third section of this work, I ventured to call in question Bishop Lowth's name and definition of the first kind of parallelism; that, from his Lordship's own examples, I proved the absence of strict identity between those parallel lines, which he has termed synonymous; and that I proposed to substitute, as a more appropriate epithet, the term *Cognate Parallelism*, in the room of the term *Synonymous Parallelism*.

The Cognate Parallelism, I have already said, admits of many varieties; the most remarkable of which, is an ascent or climax in the terms, clauses, or lines, which constitute the parallelism. This variety has been sufficiently exemplified from the Old Testament, in the third section; and the attentive reader cannot fail to have marked occasional exemplifications of it from the New Testament also, in the course of the foregoing pages. A few of those examples I will now repeat; and will add to them so many fresh examples, as, I conceive, may enable students to reduce for themselves like passages, to a like form, when occurring, as they must frequently occur, to every close and diligent examiner of Sacred Scripture.

μεγαλυνει ἡ ψυχη μου τον Κυριον
 και ηγαλλιασε το πνευμα μου επι τω Θεω τω σωτηρι μου.

My soul doth magnify the Lord;
 And my spirit hath exulted in God my Saviour.

S. Luke, i. 46, 47.

The second line of this couplet clearly rises above the first, in all its terms: *μεγαλυνω*, is simply to *magnify*, to *celebrate*, to *praise*; *αγαλλιαω* denotes *exultation*, or *ecstasy*: *ψυχη*, is the *animal soul*; *πνευμα*, the *immortal spirit*: *τον κυριον* is the simplest, and most general expression of godhead, *the Lord of all men*; *τω Θεω τω σωτηρι μου*, is, in terms, a considerable amplification, and in meaning, abounds with appropriative and heart-felt comfort; *the God who is MY Saviour*. Now, all the terms of the second line thus respectively rising above their parallel terms in the first line, the fact can surely not be questioned, that, in the lines themselves, there is an *intentional* gradation.

αλλ' ὅς εαν θελη εν ὑμιν μεγας γενεσθαι,
 εσαι ὑμων διακονος:
 και ὅς εαν θελη εν ὑμιν ειναι πρωτος
 εσαι ὑμων δουλος.

But whosoever would among you become great,
 Shall be your servant:
 And whosoever would among you be chief,
 Shall be your slave.

S. Matt. xx. 26, 27.

The first line and the third, the second line and the fourth, are here parallel; and, in each pair of parallelisms, the gradation is manifest: *πρωτος*,

chief, is an advance in the scale of human grandeur, upon *μεγας*, *great*; and *δουλος*, *slave*, is many degrees lower in the scale of human depreciation, than *διακονος*, *servant*. See what has been already said respecting this passage in the twelfth section; and especially the note there cited from Dr. Campbell. It may be observed also, that *ειναι* is an advance upon *γενεσθαι*: those of a more limited ambition, wish to *become* great; thereby admitting, that they *are* and *have been* little: those, on the contrary, whose ambition is unbounded, wish to *be* first, or chief; not making any admission whatever of previous mediocrity. If, indeed, the variation of these verbs be not significant, it can hardly be accounted for: all the other terms in the lines respectively parallel, are, with the most significant exceptions of *μεγας* and *πρωτος*, *διακονος* and *δουλος*, as also of the particles *αλλ'* and *και*, (a variety indispensable from the connexion with the preceding context,) *identically the same*. In composition so nicely balanced, the change from *γενεσθαι* to *ειναι* could not have taken place without a reason: the reason just assigned is, at least, probable; by me it should not be assigned, if I did not think it much more. *Some* copies, it must be noticed, read *γενεσθαι* a second time; manifestly *because* the transcribers of those copies looked for strict verbal parallelism. The received reading, all must feel to be the right one: it is the reading of the majority of copies; it is a departure from verbal repetition; and to depart from verbal repetition is not the common error of copyists. And finally,

the mistake of a few transcribers, arising from a natural expectation to find *γενεσθαι* repeated, becomes an additional reason why we should look for special significancy in the substituted verb *ειναι*, which disappoints that expectation.

ὃν ὁ Κυριος Ιησους αναλωσει, τω πνευματι σοματος αυτου·
και καταργησει, τη επιφανεια της παρουσιας αυτου.

Whom the Lord Jesus will waste away, with the breath
of his mouth ;

And will utterly destroy, with the bright appearance of
his coming.

2 *Thess.* ii. 8.

The first words, *ὃν ὁ Κυριος Ιησους*, are common to both lines ; *αναλωσει* implies no more, in this place, than *gradual decay* ; *καταργησει* denotes *total extermination* : while, in terror and magnificence, no less than in the effects assigned, *the breath of his mouth*, must yield to *the bright appearance of his coming*. The first line seems to announce the ordinary diffusion, gradually to be effected, of Christian truth : the second, to foretell the extraordinary manifestation of the victorious Messiah, suddenly, and overwhelmingly, to take place in the last days.

καθαρισατε χειρας, αμαρτωλοι·
και αγνισατε καρδιας, διψυχοι.

Cleanse your hands, ye sinners ;

And purify your hearts, ye double-minded.

S. James, iv. 8.

καθαρισατε, here, relates to *outward cleansing* ; *αγνισατε*, to *inward purification* : *χειρας*, to *outward actions* ; *καρδιας*, to *inward principles* : *αμαρτωλοι*,

persons *determinately engaged in sin* ; διψυχοι, persons in whom conscience is awakened, *wavering between tendencies to good and evil.*

ετρυφησατε επι της γης, εσπαταλησατε*

εδρεψατε τας καρδιας υμων, ως εν ημερα σφαγης.

Ye have lived delicately on the earth, ye have been
luxurious ;

Ye have pampered your hearts, as for a day of slaughter.

S. James, v. 5.

On the climax in this passage, it were needless to enlarge : it is after the highest order of prophetic poetry : see what has been said on the whole context in Section XIII.

εις οδον εθνων μη απελθητε*

και εις πολιν σαμαρειτων μη εισελθητε*

πορευεσθε δε μαλλον προς τα προβατα τα απολωλοτα οικου
ισραηλ.

To the way of the Gentiles go not off ;

And to a city of the Samaritans, go not in ;

But proceed rather to the lost sheep of the house of Israel.

S. Matt. x. 5, 6.

This is a gradation in the scale of national and religious proximity : the *Gentiles*, the *Samaritans*, *Israel*. In the remaining terms, there is a correspondent progress : the *way*, or *road* to foreign countries ; a *city* of the Samaritans ; the *house* of Israel, a phrase conveying the notion of HOME : *go not off*, — go not from Palestine, towards other nations ; *go not in* to a city of the Samaritans ; though, in your progresses between Judea and Galilee, you must pass by the walls of many Samaritan cities : but, however great your fatigue,

and want of refreshment, *proceed rather*, not merely to the house of Israel, but to *the lost sheep* of that house. Thus, by a beautiful gradation, the apostles are brought from the indefiniteness of a road leading to countries remote from their own, and people differing from themselves in habits, in language, and in faith, to the homefelt, individual, and endearing relationship of their own countrymen; children of the same covenant of promise. and additionally recommended to their tender compassion, as *morally lost*.

ὁ ἐπὶ τοῦ δωματός, μὴ καταβαίνετω,
 αἰεὶ τὰ ἐκ τῆς οἰκίας αὐτοῦ :
 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψατω ὀπίσω,
 αἰεὶ τὰ ἱμάτια αὐτοῦ.

He that is on the house-top, let him not come down ;
 To take the things from his house :
 And he that is in the field, let him not turn back,
 To take his upper garments.

S. Matt. xxiv. 17, 18.

The reading of our received text is *αἰεὶ τι ἐκ τῆς οἰκίας*, “to take ANY THING from his house. *ΤΑ*, however, is the reading of the best MSS., Versions, and Fathers; and is adopted by Mill, Wetstein, Griesbach, &c. In order properly to understand this passage, we must keep in view the construction of houses among the Jews: they were commonly flat-roofed, and had stairs on the outside, by which persons might ascend and descend, without coming into the house. In the eastern walled cities, these flat-roofed houses usually formed continued terraces, from one end of the city to the

other, which terminated at the city-gates. Our Lord's injunction, therefore, is,—he who is walking on the house-top, let him not come down to remove his property from his house; let him, on the contrary, pursue his course along the terrace, and escape through the gate of the city as fast as he can.

The gradation in the sense is manifest: the man on the house-top was not to come down, and carry away his household-goods and property; a work of time and difficulty: the man at work in the field, was not so much as to turn behind him for the upper garment, which he had but just laid aside, in order to facilitate his labour; a lively image of increasing, nay, of instant danger.

ζητησουσιν οι ανθρωποι τον θανατον
 και ου μη ευρησουσιν αυτον :
 και επιθυμησουσιν αποθανειν
 και φευξεται απ' αυτων ο θανατος.

Men shall seek death ;
 And shall by no means find it :
 They shall desire to die ;
 And death will flee from them.

Rev. ix. 6.

In this example, I have followed Griesbach's text: the gradation speaks for itself: the personification of death is magnificent; the more so, from its unexpectedness and brevity.

Πασα δοσις αγαθη, και παν δωρημα τελειον
 ανωθεν εσι, καταβαινον απο του πατρος των φωτων,
 Παρ ω ουκ ενι παραλλαγη, η τροπησ αποσκιασμα.

Every good giving, and every perfect gift
 Is from above, descending from the Father of lights,
 With whom is no parallax, neither tropical shadow.

S. James, i. 17.

If we suppose, with Bishop Bull, (Harm. Apostol. p. 101, 102.) that the apostle was here controverting that astrological fatalism of the Pharisees, which ascribed all human prosperity and virtue to the influence of the heavenly bodies, the unquestionably astronomical phraseology of this remarkable passage will be at once accounted for. As if he had said: “ ΜΗ ΠΛΑΝΑΣΘΕ, WANDER NOT
 “ in your imagination, like those *planets* which you
 “ ignorantly constitute the arbiters of human
 “ destiny: every good giving, and every perfect
 “ gift, is, not from the starry heavens, but, from
 “ above, from the highest or third heaven, from
 “ the heaven of heavens; descending, not as you
 “ weakly suppose, from the sun or stars, but from
 “ God himself, the Father and Fabricator of them
 “ all; with whom is nothing analogous to those op-
 “ tical delusions, those periodical observations,
 “ and those vicissitudes of seasons, which are at-
 “ tendant on the seeming course of the sun, both
 “ annual and diurnal.”

Each line, it will be noted, contains within itself a marked gradation: 1. *δοσις*, a *giving*, is less complete than *δωρημα*, a *gift* or *donation*; as *αγαθη*, *good*, is inferior to *τελειον*, *perfect*: 2. *From above*, is at once a less definite, and less elevated origination, than *from the Father of lights*: 3. The sun's *parallax*, or the difference between his place,

as viewed from the centre and surface of the earth, is a mere trifle, compared with his *tropical shadow*; when, for example, in our winter, he has declined to the southern tropic; a declination, by which our days are considerably shortened, and we suffer a great diminution both of light and heat.

Respecting the difference between *δοσις* and *δωρημα*, Wolfius refers to Mercurialis, de Arte Gymnastica, i. 14; to Petr. Faber, and to Jac. Lydius; Agonist. Sacr. cap. 34. p. 123.; also to Amelius, tom. ii. p. 214: all of whom support a distinction in the terms. Dr. Hammond on Philippians, iii. 12. may be consulted, together with Poole, Synops. in loc. Respecting the *astronomical* terms, I need only say, that several of the most learned and judicious commentators are agreed upon their scientific meaning. See particularly Wetstein. It must be added, that, not merely the thoughts, but the sounds of the original, are, in a high degree, poetical: the first line, it has been often observed, is a pure hexameter.

Since writing the above, I recollected a severe stricture in one of Dr. Campbell's preliminary dissertations; on turning to which, I find the following words: "I once met with a criticism, "I do not remember where, on a passage in the "Epistle of James, in which God is called the "Father of lights, *παρ ὃ οὐκ ἐνι παραλλαγῆ, ἢ τροπῆς* " *αποσκιασµα*. The critic profoundly supposes, that "the sacred penman, though writing to the Chris- "tian converts of the dispersed Jews, amongst "whom there were certainly not many noble, or

“ rich, or learned, addressed them in the language
 “ of astronomy; and therefore renders παραλλαγή
 “ *parallax*, and τροπή *tropic*. If this be to trans-
 “ late very literally, it is also to translate very
 “ absurdly.” Diss. xii. p. 386. Not quite so ab-
 surdly as the learned Professor imagined: for,
 if the terms be not astronomical, what is their
 meaning? How, for example, as Mr. Wakefield
 has acutely asked, shall we understand or explain
 the phrase, *a shadow of turning*? But, if there
 were not several rich, and well-born, among the
 Christian converts of the dispersion, how is it,
 that, in this very epistle, S. James so frequently,
 and so pungently, addresses himself to the rich, —
 to those who were engaged in the most extended
 commercial speculations; to those who were bril-
 liant and perishable as the flower of the grass;
 to those who entered the place of Christian wor-
 ship, wearing gold rings and splendid robes? But
 even supposing, what the facts do not authorise
 us to suppose, that there were neither rich nor
 noble converts among the readers of this epistle,
 it would seem a strange conclusion, that *there-*
fore, none of those readers could comprehend one
 or two astronomical phrases. In the truly re-
 spectable society over which Dr. Campbell so
 worthily presided, there must have been abundant
 examples to prove, if proof were not superfluous,
 that humble birth, and scanty fortune, were no
 insuperable obstacles to the attainment of scientific
 information. Respecting the learning of those
 whom S. James addressed, I am not indeed pre-

pared to speak with confidence: it probably was very far from extensive. But, from the general complexion of his epistle, I *think* it was not *written*, and I AM SURE it was not ADAPTED, to the vulgar and illiterate. And besides, much learning was by no means necessary, toward understanding one or two terms in astronomy; understanding them, I mean, in a popular way, as an Englishman of no remarkable information understands the terms *eclipse* or *comet*. It must also be considered, that the Jews, like other people of the East, were fond of astronomy; that they accurately studied the prognostics of weather, afforded by the state of the atmosphere, and heavenly bodies; and that, if Bishop Bull's opinion be founded, (and it seems extremely probable,) this passage was directed against professed astronomers and astrologists, who could not fail to understand allusions of a nature far more profoundly scientific.

ὅτι τον ἡλιον αὐτου ανατελλει επι πονηρους και αγαθους·
και βρεχει επι δικαιους και αγαθους.

For he maketh his sun arise on the bad and good;
And raineth on the just and unjust.

S. *Matt.* v. 45.

The first of these lines contains the higher character, the second a lower character, of good and evil; *πονηρος*, *bad*, *wicked*, is more than *αδικος*, *unjust*: the former is positive; the latter only negative: again; *αγαθος*, *good*, is superior to *δικαιος*, *just*: the latter is no better than strict law requires him to be; the former follows the kind

and benevolent dictates, of a kind and benevolent nature :

Quis legem det amantibus ?
Major lex amor est sibi.

The other terms have a similar gradation: the degrees of divine bounty are adjusted according to the degrees of the recipients, whether in the scale of good or evil. God is said to make his sun arise on the higher class, whether in virtue or in vice; the evil and the good; the *Sun*, whose influence brings the fruits of the earth to full maturity; HIS SUN, by way of eminence, his best natural gift. But on the just and unjust, the lower class in virtue and in vice, it is said that God *raineth*, not that he “sendeth *his* rain;” intimating thereby, that rain, though a *δοσις αγαθη*, is not a *δωρημα τελειον*: accordingly we see, that rain promotes indeed the earlier processes of vegetation, but never brings the fruits of the earth to their perfection.

The four terms, “bad, good, just, unjust,” it will be observed, are distributed in the way of epanodos; the unamiable and undeserving are mentioned first and last, for the purpose, at the commencement, of making, and at the close, of sustaining, the paramount impression, that HE whom we are both enjoined and encouraged to imitate, is kind and beneficent even to the unworthy.

Wetstein has accumulated similar passages, both from oriental and classical writers. I shall give but two: “Be like the trees,” says a quaint, yet beautiful Persic epigram, “which impart their shade and

“ their fruits to every traveller ; to those even, who
 “ assail them with sticks and stones.” And Seneca :
 “ If thou wouldst imitate the gods, bestow benefits
 “ even upon the ungrateful : for the sun rises
 “ upon the wicked ; and the seas are open to
 “ pirates.” — “ Gratitude is not shewn to me : what
 “ shall I do ? Act like the gods, — the most
 “ excellent examples thou canst follow, — who
 “ begin, by heaping favours on the ignorant ; who
 “ persevere, in heaping them on the ungrateful.”
 De Benef. iv. 26. vii. 31. If any one is desirous
 to see this topic very beautifully expanded, I would
 venture to recommend to his perusal the treatise of
 S. Cyprian, “ De Bono Patientiæ ;” especially
 p. 447-8. tom. ii. edit. Oberthür.

Μολις γαρ ὑπερ δικαιου τις αποθανειται·

ὑπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν.

Now, scarcely for a just man would a person die ;
 Though for the good man, perhaps a person might even
 dare to die.

Rom. v. 7.

From the individual complexion of these lines,
 examined without reference to the context, it
 might be safely concluded, that an ascending gra-
 dation was intended by S. Paul. The very particles
 mark this : *μολις*, *scarcely*, implies a degree of im-
 probability almost amounting to absolute negation :
ταχα, *perhaps*, not only does not approach denial,
 but affirms a low degree of probability ; which
 probability receives a kind of heightening from the
 additional words, *might even dare* : in one case, the
 notion of dying is at once dismissed, as pretty

much out of the question ; in the other case, it is so paused upon, as to intimate that it *may* take place ; and a note is accordingly made, of the heroic resolution necessary toward such self-devotion. It may also be not improbably supposed, that the article, omitted before *δικαιου*, and inserted before *αγαθου*, cannot be insignificant : A *just man* ; THE *good man*. The subordinate terms thus indicative of progress, more may be rationally expected from the two principal terms of the couplet. We have, accordingly, seen in the last example, that *αγαθος* rises above *δικαιος* : and it may be added, that according to some of the most eminent, and least fanciful critics, these words are antithetically contrasted, as differing both in kind, and in degree : the one, belonging to a nobler system of morals, than the other. To avoid prolixity, I shall content myself with citing a single passage from the philological annotations of Raphel : “ Luculenta
 “ est illorum interpretatio, qui virum bonum a
 “ viro justo ita distinguunt, ut *justus* sit, qui tan-
 “ tum nihil contra leges scriptas facit, sed suum
 “ cuique tribuit, nocet nemini : *bonus* autem, qui
 “ facit etiam ea, quæ legibus sancita non sunt ; et,
 “ quæ sibi retinere salvo jure posset, ea aliis tri-
 “ buit, et, quibus potest prodest omnibus.” This distinction Raphel establishes effectually, by striking passages from Xenophon and Cicero. It may be just mentioned, in passing, that the rabbinical writers had similar distinctions ; see Godwyn, Jewish Antiq. i. 9. Schoettgen. Hor. Hebr. in

loc. Dr. Doddridge and Koppe, in loc : also Gataker, Adv. Misc. ap. Op. Crit. tom. ii. p. 316, 317.

But, when we refer to the context, the question is placed beyond all reasonable doubt. The apostle's object there is, to illustrate the exceeding love of Christ, by a contrasted analogy, derived from human feelings. "Look around you in the world ; — where will you find a person ready to die for *a just man*? Is it more than a remote probability, a mere *perhaps*, that you will find a person with magnanimity to die, even for that rare character, THE GOOD MAN? But not such was the love of Christ : he died for those who not only were not good, who were not even *just* ; for the *weak*, and the *ungodly* ; for *sinner*s, and for *enemies*." Such is the general scope of the context : and let it be observed, that the passage is constructed with no common regularity and skill. In verse 6, we have a pair of terms, one manifestly rising above the other, descriptive of man's *fallen* condition ; *ασθενων*, *morally weak* ; *ασεβων*, *not godly, negatively wicked* : in verses 8 and 10, the *corrupted* state of man is expressed by another pair of terms, one, also, rising above the other ; *αμαρτωλων*, *sinner*s, *positively wicked* ; *εχθροι*, *enemies, determined foes, in warfare against God and goodness* : so, in Demosth. de Coronâ, *παμπονηρος ανθρωπος, και θεοις εχθρος*. Now, as I have already remarked, the apostle's argument is enforced by a contrasted analogy : therefore, by the rules of ordinary composition, and much more by the laws of Hebraic parallelism, as there is climax in each pair of terms to which the words

δικαιος and αγαθος are opposed, there must also be a gradation in the words δικαιος and αγαθος themselves.

It is worthy of observation, that St. Paul's three degrees of wickedness (for ασθενων amounts only to weakness,) accurately correspond with the three degrees enumerated in the first Psalm; see Section III. The reader may compare the terms of the apostle, with those of the psalmist :

V. Rom.	I. Psalm. Sept. Vers.
ασεβων	ασεβων.
αμαρτωλων	αμαρτωλων.
εχθροι	λοιμων. Δq. χλευαζων.

In these two series, the first two terms of each are identically the same : the remaining pair of terms differ in sound, but correspond in sense ; *enemies*, in the one place, answering to the *pestilent*, or *scorners*, in the other.

Respecting the interpretation of this passage, commentators have needlessly involved themselves, and their readers, in much perplexity. Those who wish for the most condensed, and most intelligible view of the conflicting opinions, will find it in the "Curæ Philologicæ" of Wolfius. Four modes of evading what has appeared the difficulty of the case, may be cursorily noticed.

1. Tanaquil Faber and Bochart would dismiss the words *ὑπερ γαρ του αγαθου ταχα τις και τολμα αποδανειν*, as a marginal gloss. For this monstrous liberty, there is not the slightest authority of MSS., or Versions. It has been exposed, with equal severity and justice, by Mosheim, in his Dissert.

Sacr. p. 321. ed. 4to. 1733.; and more fully in his *Cogitat. in var. loc. Nov. Test. I. ix. 218.*

2. Some few commentators adopt the reading of the Syriac, which, for *δικαιου*, substitutes *αδικου*. This alteration Beza confesses he would gladly have adopted, had it not been contradicted, by all MSS. and by the Latin Vulgate. It is clearly inconsistent with the scope of the apostle's argument; and, as Koppe has acutely observed, it is irreconcilable even with, the particle *μοις*.

3. Several, following S. Jerome, and enumerated by Gataker, who joins this party, would identify *δικαιος* and *αγαθος*: a procedure, which would fix on S. Paul the imputation of gross tautology; which, from what has been already said, is manifestly at variance with the scope of the context; and which is at war even with the settled principles of the Greek language: for, as Mosheim pithily states it; “*obstat diversus sermonis habitus. Obstant ipsæ voces. Vel apud eos qui mediis Athenis nati sunt, vocabulorum δικαιος et αγαθος differentia est.*” In defiance, however, of such obstacles, the lexicographers Schoettgen and Spohn identify these words, in this place.

4. Another Lexicographer takes the most extraordinary course of all. Not satisfied with the bare adoption of the Syriac reading, he tortures that reading out of the existing Greek text. The process by which he obtains this result, is so curious, so unprecedented, and, I must add, so startling to common sense, that I do not chuse to report it in other words than Schleusner's own. “*ΔΙΚΑΙΟΣ.] 11.*

“ Interdum i. q. αξιος *dignus*. *Ælian*, V. H. ii. 27. των
 “ οντως θαυμαζεσθαι δικαιων, quæ sunt vere admiratione
 “ digna. *Liban*. Ep. 47. ed. *Wolf*. Hinc κατ’ εξο-
 “ χην δικαιος *reus*, *poena dignus*, ὁ της δικης αξιος dici-
 “ tur ; unde explicandum esse arbitror locum diffi-
 “ cillimum Rom. v. 7. μολις γαρ ὑπερ δικαιου (αδικου *Syr*.
 “ *Erp*.) τις αποθανειται vix mortem quis pro reo ac
 “ sonte sustineat.”

This, surely, is strange lexicography : δικαιος means αξιος, αξιος means worthy : *Ælian* says things are δικαια, that is αξια, that is *worthy*, θαυμαζεσθαι to be admired at. *Libanius*, may, for aught I know, (his epistles not being at hand) say that things are αξια or δικαια της δικης *worthy of punishment* ; but how does it, how, in the name of common sense, can it follow from hence, that the word δικαιος simply, without the accompaniment of any restrictive term to limit or decide its sense, shall signify *worthy of punishment*? Before we can adopt this bold *ellipsis*, we must be satisfied of its existence in the Greek language, by some clear examples of it. Had *Schleusner* any such to produce? If he had, he most unaccountably failed in his duty as a lexicographer, no less than in prudence as a reasoner, by suppressing them : if he had not any such examples, his argument, or, to speak more correctly, his assumption, falls to the ground. And be it remembered, that not even the production of examples would suffice : it would still remain to be proved, that this unusual sense of δικαιος corresponds with the bearing of the context, and with the reasoning of *S. Paul*. Thus much is certain, that the exam-

ples are not forth-coming. It would, perhaps, be no rashness to assert, that they *cannot* be found. But even if they were found, from the internal evidence of the passage in question, they could be proved altogether inapplicable.

To a plain English reader, M. Schleusner's argument, if argument it can be called, may be thus not unfairly exhibited. Worthy, in our language, sometimes means *deserving*: whether of good or ill, depends entirely upon the context: we say, 'worthy of an olive-branch, and laurel crown;' or, 'worthy of stripes and death.' And, perhaps, about as many examples might be adduced from our standard writers, of the one turn of expression, as of the other: now, would it not seem passing strange, if Mr. Todd, for example, in his late excellent edition of Dr. Johnson's Dictionary, had thus argued? "I
" have now shewn, from one example, that certain
" modes of thinking are said to be *truly worthy of*
" *admiration*; I refer you, for another example,
" to a book of no very frequent occurrence; the
" words I do not cite, the substance of them I
" do not state; if able to procure the book in
" question, you may find them for yourself: and
" from this example and a half, I infer, and I exhort
" you to rest assured, that the term *worthy* often
" means emphatically, *a person worthy of punish-*
" *ment, a culprit, a criminal*: whence, I pronounce,
" the following *most difficult* passage should be
" *explained*: 'scarcely for a *worthy man* would
" any one die:' that is, 'Scarcely for a *malefactor*

“ would any one die.’” To use the learned Schleusner’s own phraseology, this would be *arbitrarious explication* with a witness: this would be among the exploits of lexicography, *οὐτως θαυμαζέσθαι δικάσιων*, *truly worthy of admiration!* Yet, whether this be an overcharged statement, let the candid reader judge.

And here, may I take the liberty of submitting to those whom it may concern, a cautionary observation? The Lexicon of Schleusner is, as it ought to be, in every SCHOLAR’S hands. But this is not all: it has been re-published in this country; and, if I mistake not, edition has rapidly followed edition; it is also recommended, from the most authoritative quarters, to *commencing students* in theology. Ought these things to be so? And, however useful, and even indispensable, on the table of the staid and principled divine, *should* this mingled mass of truth and falsehood, of acute philology and licentious innovation, become the oracle of every unfledged and implicit theologian? It were surely far preferable, that our youthful students should imbibe the Hutchinsonianism, and adopt the innocent etymological fancies, of the honest, orthodox, and truly learned Mr. Parkhurst. Defects, I must add, which are easily separable from the excellencies of his able work; and which are infinitely outweighed, by the extensive erudition, the refined taste, the well-selected information, and, above all, the unaffected piety, which are the honourable characteristics of his “ Greek and English Lexicon.”

ὁ ἀδικῶν, ἀδικησάτω ἐτι·

καὶ ὁ βρώπων, βρωπασάτω ἐτι :

καὶ ὁ δίκαιος, δικαιοδῆτω ἐτι·

καὶ ὁ ἅγιος, ἁγιασθήτω ἐτι.

He who acts unjustly, let him act unjustly still ;
 And he who acts filthily, let him act filthily still :
 And he who is just, let him be justified still ;
 And he who is holy, let him be sanctified still.

Revel. xxii. 11.

In rendering this passage, I have attempted, so far as the genius of the two languages will admit, to retain in English, the just force of the Greek original. The analogy between *δίκαιος*, *just*, and *δικαιοδῆτω*, *justified*, is precisely retainable: not so that between *ἅγιος* and *ἁγιασθήτω*: our language does not possess words of the same root, so related; whence I have been obliged to use the terms *holy* and *sanctified*. The Vulgate accurately reads, *justus, justificetur; sanctus, sanctificetur*.

That there is, in each couplet of this stanza, a *progressive meaning*, cannot, I presume, be reasonably questioned. *Filthiness* evidently rises in the scale of turpitude above *injustice* or *unrighteousness*; and, from the rules of Hebrew poetry, and, indeed, of all measured composition, *holiness*, or *sanctification*, which is antithetically opposed to *filthiness*, must, in like manner, rise in the scale of moral excellence, above *justice*, or *righteousness*, or *justification*, which is antithetically opposed to *injustice*: the first couplet, then, presents *two degrees* of moral evil; and the second couplet, *two degrees* of moral goodness. Again; the parti-

cial form on the bad side, indicates an evil course of action; the adjectival form on the good side, indicates an inherent principle or quality of virtue. And lastly; the active voice of the verbs on the bad side, would seem to attribute all human wickedness to man's own agency; and the passive voice of the verbs on the good side, to ascribe all human excellence to some derivative, communicated power; that is, manifestly, to the efficacious grace of God.

It must, in fairness, be stated, that Bengel and Griesbach read this passage as follows:

ὁ ἀδικῶν, ἀδικήσάτω ἐτι·
 καὶ ὁ ῥυπαρὸς, ῥυπαρευθήτω ἐτι·
 καὶ ὁ δίκαιος, δικαιοσύνην ποιήσάτω ἐτι·
 καὶ ὁ ἅγιος, ἁγιασθήτω ἐτι.

He who acts unjustly, let him act unjustly still;
 And he who is filthy, let him be kept filthy still;
 And he who is just, let him do justice still;
 And he who is holy, let him be sanctified still.

To the reading ῥυπαρευθήτω, Wolfius strongly, and, as I think, unanswerably, objects, that it supposes the existence of a verb (ῥυπαρευω) which occurs not in any Greek writer; and which may be vainly sought in all the Lexicons. I am gratified, that Schleusner leaves it in our power still to affirm this last clause of Wolfius' objection. He expressly registers his dissent, in this particular, from Griesbach. I shall only add, that the proposed alterations of the received text would quite disfigure the parallelisms. It is a received canon of biblical criticism, that, "In the poetical and

“ prophetical books of the Old Testament, that
 “ reading is best, which accords with the poetical
 “ parallelism.” See Mr. Horne’s *Introd. to Script.*
 vol. iii. p. 153. This canon, I do not hesitate
 to say, should be applied to those passages of
 the *New Testament*, in which the parallelism ob-
 tains.

In the discourses of our Lord, it sometimes
 happens, that the same illustrative topic, or pro-
 verbial aphorism, is employed on different occa-
 sions, and applied to different subjects, with suitable
 variations of manner, in the application and ex-
 pression. Attention to this fact, will frequently
 enable us to discover nice shades of moral discri-
 mination: I will exemplify my meaning by three
 passages, from the first three evangelists:

μη κρινετε ινα μη κριθητε
 εν ω γαρ κριματι κρινετε, κριθησεσθε
 και εν ω μετρω μετρειτε, μετρηθησεται υμιν.

Judge not, that ye be not judged;
 For, with what judgment ye judge, ye shall be judged;
 And with what measure ye mete, it shall be measured
 unto you.

S. Matt. vii. 1, 2.

ελεπετε τι ακουετε
 εν ω μετρω μετρειτε, μετρηθησεται υμιν,
 και προσεθησεται υμιν τοις ακουουσιν.

Take heed how ye hear;
 For, with what measure ye mete, it shall be measured
 unto you;
 And more shall be given unto you that hear.

S. Mark, iv. 24.

διδοτε, και δοθησεται υμιν
 μετρον καλον,
 πεπιεσμενον, και σεσαλευμενον, και υπερεκχυνομενον,
 δωσουσιν εις τον κολπον υμων
 τω γαρ αυτω μετρω ω μετρειτε, αντιμετρηθησεται υμιν.

Give, and it shall be given unto you ;
 Good measure,
 Pressed down, and shaken together, and running over,
 Shall they give into your bosom ;
 For, with the same measure that ye mete with, it shall be
 measured to you again.

S. Luke, vi. 38.

In these three passages, on three several occasions, our Lord uses the same proverbial aphorism, *εν ω μετρω μετρειτε. κ. τ. λ.* with a beautiful variation in each instance; nicely adapted to the subject-matter of which he is treating. In S. Matthew, the retribution is punitive; no more, therefore, than simple retribution is, in that case, intimated. In S. Mark, the retribution is a retribution of reward; therefore, an overplus is promised; *more shall be given unto you.* In S. Luke, the overplus is superabundant; *good measure, pressed down, shaken together, and running over*; and, in this last case, the act rewarded is one of beneficence to others, while, in S. Mark, it is one of wise and virtuous consideration for ourselves.

In thus discriminating, it is probable that our Lord had respect, not only to the feelings of human nature at large, but more particularly to the notions currently received among his own countrymen. The Jews were in the habit of distinguishing between *the measure of retribution, the mea-*

sure of benignity, and the measure of superabundance. See Schoettgen on S. Luke, vi. 38. p. 273. Meuschen on S. Matt. vii. 2. p. 72. and on S. Luke, vi. 38. p. 129. Wetstein on S. Luke, vi. 38. and Vorstius de Adagiis Nov. Test. c. viii. p. 518—522. ap. Rhenferd. de Styl. Nov. Test.: all of whom bring illustrative passages from rabbinical writers. Wolfius on S. Luke, vi. 38. may be consulted with advantage: but particularly Glass, Phil. Sacr. pp. 1864. 1971. ed. 4to. 1725, which, in the present instance, as in many others, will be found far more satisfactory than Dathe's Abridgment, "hisce temporibus accommodata."

On the reading of S. Matt. vii. 2. *μετρηθησεται* for *αντιμετρηθησεται*, I have spoken in Sect. IX., near the commencement.

From S. Mark, iv. 24. Griesbach, unwarrantably as I conceive, drops the words *και προσεθησεται υμιν τοις ακουουσιν*. The judgment of Grotius should here be weighed: "Lectionis hujus veritatem defendunt antiqui codices, et veteres metaphrastæ, a quorum consensu, ut sæpius monui, non est temere recedendum." The force of the Proverb, as applied by our Lord in this place, has been happily expressed by Euthymius: *εν ω μετρω μετρειτε προσοχην, εν τω αυτω μετρηθησεται υμιν η γνωσις*: "With what measure ye mete attention, with the same shall knowledge be measured unto you." Reichard, in his Latin Version of the New Testament, supplies the same sense: "Quam enim (in attendendo veluti) mensuram adhibueritis, eadem (in cognoscendo) vobis continet."

In St. Luke, vi. 38. the words are most accurately appropriate: *πεπιεσμενον*, *pressed down as with the feet*, relates to solid substances; *σεσαλευμενον*, *shaken together*, to granulated substances, corn, meal, &c.; *υπερεκχυνομενον*, *running over*, to fluids. On the singular elegance and beauty of this passage, the learned Casaubon observes at some length, in his notes on Theophrastus, p. 175.

Hesiod uses language nearly similar; and has been applauded for it by Cicero; Brut. 4: with the words of the Ascræan, the present section shall be closed:

ΕΥ ΜΕΝ ΜΕΤΡΕΙΣΘΑΙ ΠΑΡΑ ΓΕΙΤΟΝΟΣ, ΕΥ Δ' ΑΠΟΔΟΥΝΑΙ,
ΑΥΤΩ ΤΩ ΜΕΤΡΩ, ΚΑΙ ΛΩΪΟΝ, ΑΙΚΕ ΔΥΝΗΑΙ.

Erg. και ήμ. 346.

The loan well-measured from thy neighbours store,
In payment measure well; if able, measure more.

SECTION XVI.

IN the fourth section of these observations it was intimated, that, when I should have proceeded some way in the examination of New Testament parallelisms, I would resume the subject of the epanodos. That engagement I am now about to fulfil.

The Epanodos is literally *a going back*; speaking first to the second of two subjects proposed; or, if the subjects be more than two, resuming them precisely in the inverted order; speaking first to the last, and last to the first. The *rationale* of this artifice in composition, I ventured to explain in the following words: “Two pair of terms or
 “propositions, containing two important, but not
 “equally important notions, are to be so distri-
 “buted, as to bring out the sense in the strongest
 “and most impressive manner: now, this result
 “will be best attained, by commencing, and con-
 “cluding, with the notion to which prominence is
 “to be given; and by placing in the centre the
 “less important notion, or that, which, from the
 “scope of the argument, is to be kept subordi-
 “nate.”* And the justice of this explanation was, I trust, sufficiently established by examples of epanodos, derived both from the Scriptures of the Old Testament, and from the best classical writers.

* See page 60.

In the course of the intermediate pages, additional specimens of epanodos have incidentally occurred: it remains to bring before the reader further specimens, exclusively from the New Testament, which, I am hopeful, by the united force of juxtaposition, and mutual relationship, may at once throw light upon each other, and satisfactorily illustrate the nature, the value, and the importance in Scriptural interpretation, of a technical arrangement, which has not hitherto been investigated as it deserves; and from the future investigation of which, no trivial benefits may be expected.

ουδεις δυναται δυσι κυριοις δουλευειν :

η γαρ τον ένα μισησει, και τον ετερον αγαπησει·

η ενος * ανδεξεται, και του ετερου καταφρονησει :

ου δυνασθε Θεω δουλευειν και μαμωνα.

No man can serve two masters :

For, either he will hate the one, and love the other ;

Or he will adhere to the one, and neglect the other :

Ye cannot serve God and mammon.

S. Matt. vi. 24.

In this quatrain at large, there is a clear epanodos: in the first line, the impossibility is, in general terms, asserted, of serving two masters; that is, two masters of opposite tempers, issuing opposite commands: in the fourth line, this impossibility is re-asserted, and brought personally home to the secular part of our Lord's hearers, by the specification of the two incompatible masters, GOD and MAMMON. These two assertions, as the leading

* On the omission of the article before ενος, see Bishop Middleton, in loc.

members of the passage, are placed first and last ; while, in the centre, are subordinately given the moral proofs by which the main propositions are established. But the two central members are so disposed, as to exhibit an epanodos yet more beautiful and striking. In a divided service, the dispositions and conduct of the servant, towards the opposite powers who claim his obedience, are distributable into two classes ; each class containing two degrees : on the one side *love*, or at least, *adherence* ; on the other side, *hatred*, or at least, *neglect*. Now, since it was our Lord's purpose, to establish the great moral truth, that every attempt to reconcile the service of opposing masters, must terminate in disappointment, the question is, by what arrangement of the four existing terms, may the utmost prominence be given to that truth ? The answer is obvious : let *hatred* be placed first, and *neglect* last, and let *love* and *adherence* be relegated to the centre : the consequence will be, that the first impression made, and the last left, must be inevitably of a disagreeable nature ; strongly enforcing the conclusion, that such a service cannot be any other than most irksome and most fruitless bondage. And such, precisely, is the distribution of the passage, as given by S. Matthew. Let, on the contrary, either the clauses of the lines in question, or the lines themselves, be transposed, and the reader will at once perceive how entirely the point and energy of the statement are destroyed :

For either he will love the one, and hate the other ;
Or he will neglect the one, and adhere to the other :

or thus :

For either he will adhere to the one, and neglect the
other ;

Or he will hate the one, and love the other :

In both cases, the notions of *love* and *adherence*, the one at the commencement, and the other at the close, would make, and would leave, an impression of an *agreeable* nature ; out of character and keeping with the scope of our Lord's argument.

Vorstius (Philol. Sacr. par. i. p. 123.) takes the words *αγαπαν* and *αντεχεςθαι* to be precisely equivalent: this, however, is by no means the case. *μισειν* and *αγαπαν* are words expressive of inward dispositions ; *αντεχεςθαι* and *καταφρονειν*, of outward conduct. See Raphel, in loc. and Schleusner, Lexicon. VOCE *καταφρονειω*.

μη δωτε το αγιον τοις κυσι·
μηδε βαλητε τους μαργαριτας υμων εμπροσθεν των χοιρων·
μηποτε καταπατησωσιν αυτους εν τοις ποσιν αυτων·
και σραφεντες ρηξωσιν υμας.

Give not that which is holy to the dogs ;
Neither cast your pearls before the swine ;
Lest they trample them under their feet ;
And turn about and rend you.

S. Matt. vii. 6.

The relation of the first line to the fourth, and that of the second to the third, have been noticed by almost all the commentators. A minor circumstance, is not altogether undeserving of attention :

the equal lengths, in the original, of each related pair of lines ; the first and fourth lines being short, the second and third lines long. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism :

Give not that which is holy to the dogs ;
 Lest they turn about and rend you :
 Neither cast your pearls before the swine,
 Lest they trample them under their feet.

Castalio, without any transposition, by availing himself of the Latin idiom, has accurately preserved the sense :

Ne date rem sacram canibus ;
 Neve margaritas vestras porcis apparte :
 Ne HI eos pedibus conculcent ;
 ILLI versi lacerent vos :

A rendering followed in the English Version of 1729: “ Lest *these* trample them under foot, and *THOSE* turn upon you, and rend you.” The metrical version of Juvencus is to the same effect :

Ne canibus sanctum dederitis ; neve velitis
 Turpiter immundis jactare monilia porcis ;
 Namque illa in coeno pedibus subjecta jacebunt ;
 Conversique canes vasto vos vulnere rumpent.

The more dangerous act of imprudence, with its fatal result, is placed first and last, so as to make, and to leave, the deepest practical impression. To cast pearls before swine, is to place the pure and elevated morality of the gospel, before sensual and besotted wretches, who have

.... nor ear, nor soul, to comprehend
The sublime notion, and high mystery,

but will assuredly trample them in the mire. To give that which is holy (*the sacrifice*, as some translate it) to the dogs, is to produce the deep truths of Christianity, the *τα βαδη του Θεου*, before the malignant and profane; who will not fail to add injury to neglect; who will not only hate the doctrine, but persecute the teacher. In either case, an indiscreet and over-profluent zeal, may do serious mischief to the cause of goodness: but in the latter case, the injury will fall with heightened severity, both on religion, and religion's injudicious friends. The warning, therefore, against the DOGS, is emphatically placed at the commencement and the close.

ιδου, εγω αποσελλω υμας ως προβατα,
εν μεσω λυκων.
γινεσθε ουν φρονιμοι ως οι οφεις.
και ακεραιοι ως αι περισεραι.

Behold, I send you forth as sheep,
In the midst of wolves;
Be ye therefore prudent as the serpents;
And harmless as the doves.

S. Matt. x. 16.

“ Here,” says Bishop Middleton, “ we have *ως προβατα*, but *ως οι οφεις*, [and *ως αι περισεραι*.] It is “ not without reason, that even this apparently “ minute distinction is observed. ALL sheep are “ not supposed to be in the midst of wolves: but “ all serpents are assumed to be prudent, [and all “ doves to be harmless.]” *Doctr. of Gr. Art. in loc.*

The first two lines are thus resolvable into two propositions :

I send you forth as sheep ;

I send you forth in the midst of wolves :

These propositions are taken up severally in the inverted order ; and, were the passage reduced to an alternate quatrain, it might stand as follows :

I send you forth as sheep ;

Be ye, therefore, harmless as the doves :

I send you forth in the midst of wolves :

Be ye, therefore, prudent as the serpents.

The innocence of the dove is necessary to maintain your character as sheep : the prudence of the serpent is necessary to guard you against your ferocious adversaries. The order of the text, however, is incomparably preferable. A striking contrast is obtained, by bringing the sheep into immediate contact with the wolves ; it is a graphical picture of the condition of the first Christians. And there is a beautiful propriety in placing *first* and *last*, the *sheep*, and the *doves*. Innocence, or harmlessness, is *essential* to the Christian character : prudence, especially that prudence which guards against the machinations of wicked men, however *desirable*, is not *essential* ; without it, men may be Christians in all integrity and purity of heart. The essentials then, designated under the resemblance which all true disciples of our Lord must bear to the most innocent of animals, are made emphatic by their position : while the adventitious danger, and the adventitious safe-guard, the ravening

wolves, and the serpentine prudence, are placed obscurely in the centre.

It has been judiciously and elegantly remarked by Dr. A. Clarke, that there is a beauty in this saying of our Lord, which has not been often noticed. The serpent is prudent to excess, being full of cunning : Gen. iii. 1. 2 Cor. xi. 3. — and the dove is simple, even to stupidity : Hosea, vii. 2. But our Divine Instructor corrects the cunning of the serpent by the simplicity of the dove ; and the stupidity of the dove, by the prudence of the serpent.

ἰδε οὖν χρησότητα,
καὶ ἀποτομίαν Θεοῦ.
ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν.
ἐπὶ δὲ σε, χρησότητα.

Behold therefore the gentleness,
And the severity of God ;
Towards those indeed who have fallen, severity ;
But towards thee, gentleness.

Rom. xi. 22.

Gentleness at the beginning ; at the close gentleness : this epanodos speaks for itself.

διαμαρτυρομενος ἰουδαιοις τε, καὶ ἑλλησι,
τὴν εἰς τὸν Θεὸν μετανοίαν,
καὶ πισίην τὴν εἰς τὸν Κυρίον ἡμῶν Ἰησοῦν Χριστόν.

Earnestly testifying, both to the Jews, and to the Greeks,
Repentance toward God :
And faith toward our Lord Jesus Christ.

Acts, xx. 21.

that is, resolving the first line into its component members, and then reducing the passage to an alternate quatrain :

Earnestly testifying to the Jews,
 Faith toward our Lord Jesus Christ :
 And earnestly testifying to the Greeks,
 Repentance toward God.

The apostle's ministry was two-fold ; among the Jews, and among the Greeks : each branch of that ministry is here characterised, by that department of instruction, which S. Paul was, in the first instance, obliged to enter upon, with each class of his Catechumens. To the Gentiles, he primarily testified, repentance toward that one Almighty God, from whom they had wandered : to the Jews, who already acknowledged and adored that one Almighty God, he primarily testified, the additional necessity of Christian faith. The form of epanodos, gives due prominence to that faith in Christ, which was the ultimate aim of his ministry : and keeps in due subordination, those truths of natural religion, which were chiefly introductive.

This division must be restricted to S. Paul's *initiatory* labours among Jews and Greeks ; for, it is certain, that, when occasion required, he preached repentance to the former ; and, when they were sufficiently prepared, he preached Christianity to the latter.

αλλα ἡγιασθητε,
 αλλ' ἐδικαιωθητε,
 ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ,
 καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

But ye are sanctified ;
 But ye are justified ;
 By the name of the Lord Jesus ;
 And by the spirit of our God.

1 Cor. vi. 11.

“ After the general head of *washing*,” says Dr. Hammond, “ which contains the two subsequent, “ *sanctifying* and *justifying*, the mention of our “ Lord Jesus Christ, which is first named, belongs “ to the latter, that of *justification* ; and the spirit “ of our God, to that of *sanctifying*.” Works, vol. iii. p. 32.

The apostle, it will be observed, begins with the last attained grace of Sanctification, and ends with the perfective energy of “ the Spirit of our God ;” τὴν χάριν τῆς τοῦ πνεύματος ἁγιαστικῆς τελειότητος, “ the “ grace of the sanctifying perfection of the Spirit,” as it is called by S. Macarius, Hom. xl. p. 478. ed. Prit. Meanwhile, the initiatory grace of justification, with its seminal principle, “ the name of the “ Lord Jesus,” is intermediately, and of course less prominently, disposed ; as it were for the purpose of intimating, that, “ forgetting things behind, we “ should reach forth unto things before ;” that, “ leaving first principles, we should go on to perfection.”

Χριστου ευωδια εσμεν τω Θεω
 εν τοις σωζομενοις,
 και εν τοις απολλυμενοις
 οἱς μεν οσμη θανατου, εις θανατον
 οἱς δε οσμη ζωης, εις ζωην.

We are a sweet odour of Christ ;
 To those who are saved ;
 And to those who perish ;
 To the one, indeed, an odour of death, unto death ;
 But to the other, an odour of life, unto life.

2 Cor. ii. 15, 16.

The painful part of the subject, is here kept subordinate ; the agreeable, is placed first and last.

ακουων σου την αγαπην,
 και την πισιν ην εχεις,
 προς τον Κυριον Ιησουν,
 και εις παντας τους αγιους :

Hearing of thy love,
 And of the faith which thou hast,
 Toward the Lord Jesus,
 And to all the saints :

Philem. 5.

that is, the epanodos being reduced :

Hearing of thy love,
 To all the saints ;
 And of the faith which thou hast,
 Toward the Lord Jesus :

An arrangement of the same thoughts, elsewhere afforded by S. Paul himself, only that he places *faith* first, and *love* last :

Having heard of your faith, in the Lord Jesus ;
 And of your love, to all the saints.

Ephes. i. 15.

See also Coloss. i. 4. If it be asked, why, in the epistle to Philemon, written about the same time with those just cited, was the more obvious order departed from, an order fresh and familiar to the writer's mind? — a sufficient reason may be assigned from the leading object of this epistle, as contrasted with the leading object of the other two. To announce the mysteries of faith, and wisdom, was the great object of the epistles to the

Colossians and Ephesians ; now, so far as the present passage is concerned, this object would be most promoted, by giving prominence to *faith in Christ* ; and, considering the intrinsic weight of that principle, such prominence would be amply given, by the very simplest construction ; that is, by placing *faith*, (as it now stands in Ephes. i. 15. and Col. i. 4.) *the first in order*. And, indeed, this construction would seem, in this case, to be the only proper one : for the subject, as treated in each of those contexts, demanded no marked gradation ; and, since *faith* stands related to *love*, somewhat as *cause to effect*, the course of nature is followed, by proceeding from cause to effect, from faith to love. Nor *could* the epanodos have been *here* properly applied. The order of Philemon 5, would have placed *faith* in the back ground : let now the converse of that order be tried :

Having heard of your faith,
 And of the love which ye have,
 To all the saints,
 And in the Lord Jesus :

Here we are, at the first glance, offended by the violent and unnatural disruption of the principle of faith, from the divine object of that principle : while the interposed mention of “ love toward the “ saints,” is unmeaning, perplexing, and indecorous ; postponing, as it were, our Divine Redeemer, for the sake of doing honour to his creatures.

The object, on the other hand, of the epistle to Philemon, was altogether different : it was a pri-

vate memorial, designed to rekindle in the breast of an injured master, the flame of Christian charity towards an offending, but repentant slave : now, this object would clearly be promoted, by making *love toward the saints* the prominent member of the period. Yet, when coupled with that *faith in Christ*, from which, even in thought, it should never be disjoined, how *could* the requisite preponderance be given to *brotherly love*? It would seem, by the very artifice of composition here adopted, and by that alone. Had “love to the “saints” been first put forward, and then finally dismissed, to be “succeeded by “faith toward “Christ,” the former idea would have been eclipsed by the latter : while, on the contrary, had “faith toward Christ.” been the foremost member of the period, it would have so pre-occupied the mind, as to keep the succeeding member, “love to “the saints,” decidedly subordinate. S. Paul, therefore, distributed his terms like a consummate master of language : he placed *love* first, and the *object of that love* last ; including *faith toward Christ*, the originative fountain of all Christian love, between those two extremes : thus, instead of detracting from the grand impression, the mention of Christian faith promotes it : thus, for a season, the greater light lends his beams, and delegates his sway to the lesser.* The departure,

* In calling *faith toward Christ* the greater, and *love to the saints* the lesser light, I would be understood to speak *objectively* : *subjectively*, we have most unquestionable authority for saying, that *love* is superior to *faith*. See 1 Cor. xiii. 13.

therefore, from the common order, in this passage of the epistle to Philemon, is, at once, persuasive as matter of argument, and beautiful as an ornament of composition.

I have, the less unwillingly, extended my remarks on this brief extract, because I do not find that any critic or commentator has *fully* entered into the spirit of it; and because too many, altogether unconscious of that spirit, have taken most unwarrantable liberties with the sacred text.

M. Wassenbergh speaks, in a tone of greater moderation than usual: “Loci hujus sensus magis fiet perspicuus, si verborum PAULLI hunc ordinem esse status nativum: ακουων σου την αγαπην ην εχεις εις παντας τους αγιους, και την πισιν ην εχεις προς τον κυριον.” Diss. de Traject, in Nov. Test. sæpe necessariis. p. 61. “The natural position of the fifth verse of S. Paul’s epistle to Philemon,” says Mr. Blackwall, “should have been thus: *Hearing of thy love to all saints, and the faith which thou hast in our Lord Jesus Christ.* Our translators *improperly* retained the transposition, which *will not be endured in English.*” Sac. Class. vol. i. p. 87. “Dr. Mills mentions several MSS. and ancient Versions,” says Dr. Benson, in loc. that place the words thus: την πισιν σου, και την αγαπην, *thy faith and love, &c.* which was most probably the original reading, as *faith* refers to *the Lord Jesus Christ, and love, to all the saints, &c.*” It may be observed, in passing, that this reading is supported only by two uncial MSS. and five in the smaller character, of Griesbach; by

one later MS. of Matthäi; and by the Syr. Arm. Clar. Germ. Ambrst. — Authorities quite insufficient to overpower the weight of external evidence for the received text, not to speak of that internal evidence, which I have been endeavouring to unfold; especially when we consider the tendency of copyists and versionists to exchange what would seem to them a harshness in the original, for an easier, and, as they might think, a better reading. Several of our translators, among the rest, Drs. Heylin and Doddridge, and Messrs. Wesley and Wakefield, have thought proper to change S. Paul's order: a liberty quite inadmissible. The original ought, in all such cases, to be faithfully represented in the text; any needful elucidation may be annexed in the margin. Such liberties, however, in the view of the last-mentioned gentleman, are mere trifles. In a note on another verse of this very epistle, he has the following words: "I have followed my inclination here, in *Anglicising* the *peculiar phraseology* of the ORIGINAL; and would gladly have followed it on many other occasions, if prejudice could have borne it: but too many still look with *pious admiration* on UNINTELLIGIBLE OBSCURITY." Let the reader judge between S. Paul and Mr. Gilbert Wakefield!!

I shall only add, that individual scholars, when translating either separate books of Scripture, or the whole sacred volume, are too apt to depart needlessly from the language of our authorised Version: such persons would do well to consider deeply the words of a learned, sound, and most

accomplished critic : “ The general fidelity of our
 “ English translation has been never questioned,
 “ and its style is incomparably superior to any
 “ thing which might be expected from the finical
 “ and perverted taste of our own age. It is sim-
 “ ple; it is harmonious; it is energetic; and, which
 “ is of no small importance, use has made it fa-
 “ miliar, and time has rendered it sacred.” Bp.
 Middleton on the Gr. Article, p. 328.

Χριστος δε παραγενομενος αρχιερευς των μελλοντων αγαθων,
 δια της μειζονος και τελειοτερας σκηνης,
 ου χειροποιητου, τουτεστιν, ου ταυτης της κτισσεως,
 ουδε δι αιματος τραγων και μοσχων,
 δια δε του ιδιου αιματος, εισηλθεν εφαπαξ,
 εις τα αγια, αιωνιαν λυτρωσιν ευραμενος.

But Christ being come, an high-priest of the future good
 things,
 Through the greater and more perfect tabernacle,
 Not made with hands, that is, not of this creation,
 Neither through the blood of goats and calves,
 But, through his own blood, hath entered once for all,
 Into the holy place, having acquired for us an eternal
 redemption.

Hebr. ix. 11, 12.

In this passage, the leading features are the pre-
 sence of our great High Priest, and his entrance
 into the holy place, with an eternal ransom of his
 own acquisition : these, accordingly, occupy the
 first line and the last : next in importance, are the
 tabernacle wherein this high-priest officiated, and
 the blood which he sacrificially shed ; his own
 blood, the tabernacle of his human nature ; these
 occupy the second line and the fourth : last in

consideration are, the tabernacle made with hands in the temple, and the sacrificial victims there typically slain; the blood of goats and calves; these are *negatively* introduced in the two central lines of the stanza. On a passage so important, it were impracticable suitably to enlarge, in a book almost exclusively philological. But I have no doubt, that the principles of Hebrew poetry may be successfully applied, both to the doctrinal, and practical elucidation, of the whole context; and indeed, of various passages in this most weighty epistle. In these two verses the epanodos is indisputable. It has been partially noticed by Dr. Hammond; Comm. on S. Matth. vii. 6.

ΤΟΥΤΟ ΜΕΝ, ΟΝΕΙΔΙΣΜΟΙΣ ΤΕ ΚΑΙ ΘΛΙΨΕΣΙ ΔΕΑΤΡΙΖΟΜΕΝΟΙ·
 ΤΟΥΤΟ ΔΕ, ΚΟΙΝΩΝΟΙ ΤΩΝ ΟΥΤΩΣ ΑΝΑΣΤΡΕΦΟΜΕΝΩΝ ΓΕΝΗΘΕΝΤΕΣ :
 ΚΑΙ ΓΑΡ ΤΟΙΣ ΔΕΣΜΟΙΣ ΜΟΥ ΣΥΝΕΠΑΔΗΣΑΤΕ,
 ΚΑΙ ΤΗΝ ΑΡΠΑΓΗΝ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΎΜΩΝ ΜΕΤΑ ΧΑΡΑΣ ΠΡΟΣ-
 ΕΔΕΞΑΣΘΕ.

Partly, indeed, being made a public spectacle, both by reproaches and afflictions;

And partly having become partakers with those who were so treated;

For ye sympathized even with my bonds;

And the spoiling of your goods ye did receive with joy.

Hebr. x. 33, 34.

The Apostle is here desirous, effectually to remind the Hebrew Christians, with how great personal magnanimity they had, in former times of-persecution, risen superior to their own personal afflictions and deprivations; and with *this*, his leading object, he commences, and concludes, in the first

line, and the fourth. A subordinate circumstance remained: their sympathy, namely, with S. Paul in his imprisonment. This he was constrained by gratitude to mention, while delicacy induced him to mention it in the least obtrusive manner; to insulate, as it were, his own sufferings, within the sufferings of his Christian brethren. The parallelism, it will be observed, in this central couplet, might have been made more apparently striking, had it been written:

τουτο δε, κοινωνοι μου ουτως αναζηρομενου γενηθεντες,
και γαρ τοις δεσμοις μου συνεπαθησατε.

And partly having become partakers with me, when so
treated;

For ye sympathised also with my bonds.

but this would not have accorded with S. Paul's characteristic modesty; it would, also, have too much narrowed the field: more were "so treated;" especially the rest of the apostles: "For I think," says S. Paul in another epistle, "that God hath exhibited (*απεδειξε*) us the apostles last, as appointed "to die: for we are made a SPECTACLE (*θεατρον*, "compare *θεατριζομενοι*, above) to the world; both "to angels and to men." ("και αγγελοις, και ανθρωποις, enumerated as the constituent parts of *ο κοσμος*, preceding." Bp. Middleton on the Gr. Article, p. 469.) See 2. Cor. iv. 9. The central couplet, then, explained by this passage of 2. Corinthians, would thus resolve itself:

And partly having become partakers with the persecuted
apostles;

For ye sympathised even with my bonds:

and if with mine, “who am the least of the apostles, who am not meet to be called an apostle,” (see 1 Cor. xv. 9.) how much more with the bonds of those distinguished men, who were not born out of due time, who followed Christ from the beginning, who never persecuted the Church of God? Thus considered, the passage seems to be conceived and expressed, in the very best manner of S. Paul.

In these observations, I have assumed a fact, which some may be unwilling to admit; namely, that S. Paul was the author of the Epistle to the Hebrews: this is no place for the discussion of such a question; but from evidence, both external and internal, my own conviction of this fact is established, on what I deem the most solid grounds*. It must, however, be observed, that, even though S. Paul did not write the Epistle, the epanodos stands good. The *sufferings* of the Hebrew Christians are placed first and last; their *sympathies* occupy the centre.

The various reading, δεσμοις, instead of δεσμοις μου, the *prisoners*, instead of *my bonds*, has been approved by several biblical critics, and by Griesbach received into the text. Dr. Macknight has a sensible, and, I think, a satisfactory note, in favour of the common reading. The learned Valckenaer uses an argument against the retention of δεσμοις

* On this subject, I have been favoured with the perusal of the papers of a valued clerical friend; which, in my judgment, vindicate in a very masterly manner, and by a great mass of internal evidence, hitherto, for the most part, unnoticed, S. Paul's right to this Epistle. I trust those papers will, one day, be made public.

μου, rather incautiously : — “ *πασχειν et συμπασχειν de personis, non de rebus, ponitur. συμπαθησαι itaque τινι significat sensu miseriarum alicujus affici. συμπαθησαι δεσμοις Græcum non est.*” Schol. in N. Test. vol. ii. p. 570. In the first place, it must be noticed, that the verb here is not *συμπασχω*, but *συμπαδεω*. In the next place, *συμπαδεω* is by the author of this epistle, elsewhere coupled, *not* with *persons* but with *things*, *συμπαθησαι ταις ασθενειαις ημων*. Heb. iv. 15. Thirdly, in commenting on this latter passage, M. Valckenaer himself does not question the purity of its Greek : on the contrary, he says, “ *sensu infirmitatum alicujus affici, ab optimis Græcis scriptoribus dici potuit συμπαθησαι ταις ασθενειαις τινος*” : and he admits the entire similarity of the phrase now under consideration, with this unquestioned formula ; “ AD ISTAM STRUCTURAM c. x. 34. legitur τοις δεσμοις μου συνεπαθησατε.” This phrase, therefore, which “ *is not Greek,*” “ *might be used by the best Greek writers !*” Fourthly, and lastly, Isocrates, a competent judge surely, of what is, and what is not Greek, *has* connected *συμπαδεω* with *things* : “ *ωσει και ταις μικραις ατυχαις, εκατος ημων πολλους ειχε συμπαθησαντας.* So that each of us had many to sympathise, even with our small mischances.” Now, since it is unquestionably pure Greek to say, *συμπαθησαι ταις ατυχαις*, where can be the solecism in saying, *τοις δεσμοις συμπαθησαι ?** The name and autho-

* These phrases *may* be elliptical : *δεσμοις μου συνεπαθησατε [μοι.] συμπαθησαι [ημιν] ταις ασθενειαις ημων. ατυχαις ημων συμπαθησαντας [ημιν.]* *Ye sympathised [with me] in my bonds. &c.*

urity of so great a scholar as Valckenaer demanded that this lapse should not be suffered to pass, without some animadversion.

ουαι ὑμιν, ὀδηγοι τυφλοι, οἱ λεγοντες,
 ὅς αν ομοση εν τω ναω, ουδεν εσιν·
 ὅς δ'αν ομοση εν τω χρυσω του ναου, οφειλει·
 μωροι και τυφλοι·
 τις γαρ μειζων εσιν, ὁ χρυσος,
 η ὁ ναος, ὁ ἀγιαζων τον χρυσον ;
 και [ουαι ὑμιν ὀδηγοι τυφλοι οἱ λεγοντες,]
 ὅς εαν ομοση εν τω θυσιαστηριω, ουδεν εσιν·
 ὅς δ'αν ομοση εν τω δωρω τω επανω αυτου, οφειλει·
 μωροι και τυφλοι·
 τι γαρ μειζον, το δωρον, .
 η το θυσιαστηριον, το ἀγιαζον το δωρον ;
 ὁ ουν ομοσας εν τω θυσιαστηριω,
 ομνυει εν αυτω, και εν πασι τοις επανω αυτου :
 και ὁ ομοσας εν τω ναω,
 ομνυει εν αυτω, και εν τω κατοικησαντι * αυτον :
 και ὁ ομοσας εν τω ουρανω,
 ομνυει εν τω θρονω του Θεου,
 και εν τω καθημενω επανω αυτου.

Wo unto you, blind guides ! who say,
 Whosoever sweareth by the temple, it is nothing ;
 But whosoever sweareth by the gold of the temple, is
 bound :

Ye fools, and blind !
 For whether is greater ; the gold,
 Or the temple, which sanctifieth the gold ?

And, [wo unto you, blind guides ! who say,]
 Whosoever sweareth by the altar, it is nothing ;
 But whosoever sweareth by the gift upon it, is bound :

* The common reading is κατοικουντι. κατοικησαντι occurs in nine uncial, and eighty-six other MSS. It has also been adopted in the editions of Complutum, and of Colinæus ; of Bengel and Griesbach.

Ye fools, and blind !

For whether is greater ; the gift,
Or the altar, which sanctifieth the gift ?

He, therefore, who sweareth by the altar ;

Sweareth by it, and by all things upon it :

And he who sweareth by the temple ;

Sweareth by it, and by Him who hath dwelt therein :

And he who sweareth by heaven ;

Sweareth by the throne of God,

And by Him who sitteth upon it.

S. Matt. xxiii. 16—22.

The construction of these three connected stanzas is remarkable : Dr. Hammond has judiciously, but partially, observed upon it ; and to his observations some additions may be made.

In the first stanza, the temple is emphatically placed first and last ; the gold being enclosed in the two central lines, thus :

Whosoever sweareth by the temple, it is nothing ;

But whosoever sweareth by the gold of the temple, is

Yet, whether is greater ; the gold ? [bound : —

Or the temple, which sanctifieth the gold ?

And thus, by the very collocation of the words, due respect is paid to the depreciated temple.

Again, in the second stanza, the altar is mentioned first and last ; the gift upon the altar occupies a central couplet :

Whosoever sweareth by the altar, it is nothing ;

But whosoever sweareth by the gift upon the altar,

Yet, whether is greater ; the gift ? [is bound : —

Or the altar, which sanctifieth the gift ?

And thus, the gift, which had been so capriciously

over-estimated, is thrown into the back ground ; while the neglected altar is placed in the most conspicuous part of the stanza.

But it should further be observed, that, on a more extended scale, there is an epanodos in the passage at large. Throughout the first stanza, swearing by the temple is considered ; throughout the second stanza, swearing by the altar : in the third stanza, the altar is first resumed, then the temple ; an arrangement, which, by placing the temple *first* and *last*, fixes the climax where the Jews might least expect to find it. For the altar, they could not but retain some feelings of awful veneration : but the temple at large, they desecrated without scruple, by secularity, by impurity, and by profaneness. It is with singular propriety, therefore, that, by the very distribution of the stanza, greater prominence is given to God's insulted temple, than to his holy altar.

The third stanza is so disposed, as to form a magnificent *climax* : the way for this is cleared, by an expressive departure from the terms of the two preceding stanzas. In the first distich, when *the altar* is resumed, *all things upon it*, are substituted for *the gift* ; a more comprehensive term for a less ; a term, not only more comprehensive, but more sacred ; including the mysterious victim, and the heaven-enkindled flame. In the second distich, when *the temple* is resumed, it is not, as before, connected with the *gold of the temple*, but with its Almighty occupant ; with Him who, for ages, *hath*

dwelt therein. The progress thence is easy, to the super-added and concluding distich, the consummation of the climax: HEAVEN; THE THRONE OF GOD; and HIM WHO SITTETH UPON IT: and thus, by “due steps,” we are ushered, as it were, into the presence-chamber of Omnipotence.

Two more examples of epanodos will close the present Section: examples which I have taken from that particular class, the members of which are clauses, sentences, or stanzas, rather than lines. In epanodoses of this description S. Paul abounds: a hint which they may find their advantage in pursuing, who wish to analyze the composition, and the mode of reasoning, of that apostle. And here, I would beg leave to recommend to the student’s attentive examination, the article CHIASMUS, in the “Index of technical terms” appended by Burk, to the third and best edition of Bengel’s Gnomon. 1773.

γινεσθε δε ποιηται λογου·

και μη μονον ακροαται, παραλογιζομενοι * εαυτους :

οτι ει τις ακροατης λογου εσι, και μη ποιητης,

ουτος εοικεν ανδρι κατανοουντι το προσωπον της γενεσεως
αυτου εν εσοπτρω·

κατενοησε γαρ εαυτον, και απεληλυθε,

και ευθεως επελαθετο οποιος ην :

ο δε παρακυψας εις νομον τελειον τον της ελευθεριας, και παρα-
μεινας,

ουτος, ουκ ακροατης επιλησμονης γενομενος, αλλα ποιητης εργου,
ουτος μακαριος εν τη ποιησει αυτου εσαι.

* The *Paronomasia* here is striking; but inexpressible in our language: ακροαται λογου — παραλογιζομενοι: *perverting the word itself into a moral opiate.*

But, be ye doers of the word ;
And not hearers only, deceiving yourselves :

For, if any one be a hearer of the word, and not a doer,
He is like a man beholding his natural face in a glass ;
For he hath beheld himself, and hath gone away ;
And hath instantly forgotten what manner of man he
was :

But he who looketh earnestly into the perfect law of
liberty, and abideth,
This man, being no forgetful hearer, but a doer of the
work,
This man shall be happy in his deed.

S. James, i. 22—25.

The force of this epanodos is manifest : the profitable doers of the word, are placed first and last ; the fruitless hearers, are kept in the two central stations.

πωλησατε τα ὑπαρχοντα ὑμων, και δοτε ελεημοσυνην·
ποιησατε ἑαυτοις βαλαντια μη παλαιουμενα,
θησαυρον ανεκλειπτον εν τοις ουρανοις·
όπου κλεπτης ουκ εγγιζει,
ουτε σης διαφθειρει :
όπου γαρ εσιν ο θησαυρος ὑμων,
εκει και η καρδια ὑμων εσαι.

εσωσαν ὑμων αι οσφρες περιεζωσμεναι,
και οι λυχνοι καιομενοι·
και ὑμεις ὁμοιοι ανθρωποις προσδεχομενοις τον κυριον ἑαυτων,
ποτε αναλυσει εκ των γαμων·
ινα ελθοντος και κρουσαντος,
ευθως ανοιξωσιν αυτω.

μακαριοι οι δουλοι εκεινοι,
ους ελθων ο κυριος ευρησει γρηγορουντας·
αμην, λεγω ὑμιν, ότι περιζωσεται,
και ανακλινει αυτους,
και παρελθων διακονησει αυτοις·

και εαν ελθῃ εν τη δευτερα φυλακη,
 και εαν εν τη τριτη φυλακη ελθῃ, και ευρη ουτω,
 μακαριοι εισιν οι δουλοι εκεινοι.

ΤΟΥΤΟ ΔΕ ΓΙΝΩΣΚΕΤΕ·

ΟΤΙ ΕΙ ΗΔΕΙ Ο ΟΙΚΟΔΕΣΠΟΤΗΣ ΠΟΙΑ ΩΡΑ Ο ΚΛΕΠΤΗΣ ΕΡΧΕΤΑΙ,
 ΕΓΡΗΓΟΡΗΣΕΝ ΑΝ, ΚΑΙ ΟΥΚ ΑΝ ΑΦΗΚΕ ΔΙΟΡΟΥΓΗΝΑΙ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ·
 ΚΑΙ ΥΜΕΙΣ ΟΥΝ ΓΙΝΕΣΘΕ ΕΤΟΙΜΟΙ·

ΟΤΙ Η ΩΡΑ ΟΥ ΔΟΚΕΙΤΕ, Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΡΧΕΤΑΙ.

Sell your goods, and give alms;
 Make to yourselves purses which wax not old;
 A treasure unfailing in the heavens;
 Where no thief approacheth;
 Neither moth corrupteth:
 For where your treasure is,
 There will your heart be also.

Let your loins stand girt about;
 And your lamps burning;
 And yourselves like men waiting for their lord,
 When he shall return from the wedding;
 That, when he cometh, and knocketh,
 They may instantly open to him.

Happy servants those!
 Whom their lord, when he cometh, shall find watching:
 Verily I say unto you, that he will gird himself;
 And make them recline at table;
 And will come forth and serve them:
 And if he come in the second watch,
 And if in the third watch he come, and find things so,
 Happy are those servants!

But this ye do know:

That, if the master of the house had been aware at what
 hour the thief would come,

He would have watched, and not have suffered his house to
 Be ye, therefore, also ready; [be broken through:
 For, at an hour when ye think not, the Son of Man cometh.

S. Luke, xii. 33—40.

The *reason* of this epanodos may be given in a few words: to dwell upon its *beauties*, might exhaust many pages; this latter exercise, then, I leave to the intelligent reader. The general character of the discourse which occupies this chapter, is grave, austere, and even awful; it would seem, therefore, that it best accorded with our Lord's design, in this branch of it, to make, and to leave, an alarming impression; to place first, and last, the terrific image of the thief; and, in the conclusion, to assimilate his own second coming, to the sudden incursion of that thief: while the cheerful images, of prompt alacrity, of the return from a wedding, and of the feast in which he will himself wait upon his faithful servants, are, by their central position, kept subordinate. This austerity, in this place, will be judged the more appropriate, when it is remembered, in what manner our Lord had been just interrupted by a covetous individual of the multitude: "Master, speak to my brother, that he divide the inheritance with me." This individual was now present; and, doubtless, many more of a similar disposition.

On the first two lines of the second stanza, Euthymius has a pretty observation: *δια μεν του κελευειν περιεζωσθαι, την φρακτικην αρετην υποτιθεται δια δε του επιταττειν λυχναπτειν, την θεωρητικην. ειωθασι γαρ και οι εργαζομενοι τας οσφυας περιεζωσθαι, και οι νηφοντες, λυχνους καιειν, οι μεν, ινα ευσαλως κραττωσιν· οι δε, ινα θεωρουντες διαγωσι.* Tom. iii. p. 467. "By commanding them to be girt, he recommends operative virtue: by commanding them to keep their lamps burning, he

“ recommends contemplative virtue : for they who
“ are engaged in active business, usually have
“ their loins girt; and they who devote them-
“ selves to studious watchfulness, have lamps burn-
“ ing: the former, that they may be unimpeded
“ in their labour; the latter, that they may perse-
“ vere in contemplation.” See also Theophylact,
in loc. who enlarges on the same distinction.

SECTION XVII.

IN a former section, the following observation of Bengel, on S. Matt. vii. 24. was quoted: “Salutaria Deus ad se refert; mala a se removet.” This benevolent decorum, as I there observed, may be accounted a kind of *Euphemism*; and may be exemplified from other parts of the New Testament: a few examples follow.

ΤΟΤΕ ΕΡΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΟΙΣ ΕΚ ΔΕΞΙΩΝ ΑΥΤΟΥ·
 ΔΕΥΤΕ ΟΙ ΕΥΛΟΓΗΜΕΝΟΙ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ,
 ΚΛΗΡΟΝΟΜΗΣΑΤΕ ΤΗΝ ΗΤΟΙΜΑΣΜΕΝΗΝ ΥΜΙΝ ΒΑΣΙΛΕΙΑΝ ΑΠΟ ΚΑΤΑ-
 ΒΟΛΗΣ ΚΟΣΜΟΥ.

ΤΟΤΕ ΕΡΕΙ ΚΑΙ ΤΟΙΣ ΕΞ ΕΥΑΝΟΥΜΩΝ·
 ΠΟΡΕΥΕΣΘΕ ΑΠ’ ΕΜΟΥ ΟΙ ΚΑΤΗΓΡΑΜΕΝΟΙ,
 ΕΙΣ ΤΟ ΠΥΡ ΤΟ ΑΙΩΝΙΟΝ, ΤΟ ΗΤΟΙΜΑΣΜΕΝΟΝ ΤΩ ΔΙΑΒΟΛΩ, ΚΑΙ ΤΟΙΣ
 ΑΓΓΕΛΟΙΣ ΑΥΤΟΥ.

Then shall the King say to those on his right hand;
 Come ye blessed of my Father,
 Inherit the kingdom prepared for you, from the founda-
 tion of the world.

Then shall he say to those also on the left hand;
 Depart from me ye cursed,
 Into that everlasting fire, prepared for the devil and his
 angels.

S. Matt. xxv. 34. 41.

In verse 34, where the righteous are addressed, THE KING is expressly mentioned as addressing them; and so again in v. 40. Ο ΒΑΣΙΛΕΥΣ, THE KING:

throughout the sentence, on the contrary, pronounced on the wicked, this appellation seems to be carefully avoided; in verse 41, we have simply *τοτε ερξει*, then shall he say; and, in verse 45, *τοτε αποκριθησεται*, *then shall he make answer*. In the case of the good, we have *δεξιων αυτου*, HIS *right hand*: in the case of the wicked, indefinitely, *εξ ευωνυμων*, *the left hand*. In the case of the righteous, *ευλογημενοι του πατρος μου*, *ye blessed of my father*: in the case of the wicked, merely *ye cursed*; the ever-blessed name, introduced, as it were, to heighten the happiness of the good, is not allowed to mingle with the malediction of the bad. In the case of the righteous, it is said *κληρονομησατε*, *inherit*; no equivalent term is used toward the wicked: the force of this word has been well expressed by S. Chrysostom, on the place: *ουκ ειπε λαβετε, αλλα κληρονομησατε, ως οικεια, ως πατραα, ως υμετερα, ως υμιν ανωθεν οφειλομενα*: “He said not *receive*, but *inherit*; “as domestic property, as paternal, as your own, “as due to you from above.” And lastly, in the case of the righteous, we have *την ητοιμασμενην τμιν βασιλειαν απο καταβολης κοσμου*: *the kingdom prepared for you, from the beginning of the world*: in the case of the wicked, *το πυρ το αιωνιον, το ητοιμασμενον τω διαβολω, και τοις αγγελοις αυτου*, *that everlasting fire, prepared for the devil and his angels*: a kingdom specially prepared for the righteous, and that from the foundation of the world: a fire prepared, not for wicked men, but for the devil and his angels, and without mention being made of a preparation *from the beginning of the world*; per-

haps in order to indicate the more forcibly, that the future sufferings of the wicked are wrought *for* themselves, *by* themselves; and not inflicted in consequence of any *supra-lapsarian* decree. I must here quote the words of a learned writer, which presented themselves to me, after I had committed the last clause to paper. “Ignis æternus præparatus est, non hominum generi, sed diabolis. Nam ad vindicandos homines ab interitu missus est Filius Dei, assumens non angelos, sed semen Abrahæ. Quotquot igitur ex genere humano pereunt, sibi, non Deo, causam rejectionis et damnationis adscribant.” Strigelius*, Hypomemat. p. 99. The language of S. Chrysostom is yet more fully to the present purpose. πορευεσθε ἀπ’ ἐμοῦ οἱ κατηραμένοι.] οὐκ ἐστὶ ὑπο τοῦ πατρὸς· οὐ γὰρ αὐτὸς αὐτοὺς κατηράσατο, ἀλλὰ τὰ οἰκεία ἐργα. . . . ὅτε ἐλεγε, δευτε οἱ εὐλογημένοι, κληρονομήσατε τὴν βασιλείαν, ἐπηγάγε, τὴν ἡτοιμασμένην ὑμῖν πρὸ καταβολῆς κόσμου· περὶ δὲ τοῦ πυρός οὐκετι, ἀλλὰ τὸ ἡτοιμασμένον τῷ διαβόλῳ, καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐγὼ μὲν γὰρ τὴν βασιλείαν ὑμῖν ἡτοίμασα, τὸ δὲ πῦρ οὐκ ἐστὶ ὑμῖν, ἀλλὰ τῷ διαβόλῳ, καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπειδὴν δὲ ὑμεῖς ἑαυτοὺς ἐνεβάλετε, ἑαυτοῖς λογιζέσθε. Hom. lxxix. in S. Matt. tom. vii. p. 760. edit. Montfauc. “*De-part from me ye cursed.*” It is not in this case said, *of my Father*: for not HE, but their

* For the merits, and the sufferings, of Victorinus Strigelius, see his article, in Melchior Adam. Near the close of his learned, laborious, and exemplary life, he addressed the following words to an intimate friend: “Scio meum vitæ curriculum et breve, et exiguum esse. Quare, in hac brevitate peregrinationis, ea dicam, scribam, et faciam, quæ migrationem in vitam æternam non impediunt.”

“ own works cursed them. . . . When he said, “ *Come ye blessed, inherit the kingdom*, he added, “ which was *prepared for you before the foundation of the world* : not so, respecting the fire ; but, “ which was *prepared for the devil and his angels*. “ As if he had said, I, indeed, prepared the kingdom FOR YOU : but the fire, *not for you*, but “ *for the devil and his angels* : and, since you have “ cast yourselves into it, impute the consequences “ to yourselves.”

A few MSS. and some Fathers, in v. 41. read, instead of το ἡτοιμασμενον, — ὁ ἔτοιμασεν ὁ πατήρ μου. a reading approved by Mill, and placed by Griesbach in his inner margin : it is, however, quite out of character with the context ; and clearly owes its origin to the supposed necessity for an equipoise to the clause του πατρος μου, in the address to the righteous.

I shall make but one other observation : those on our Lord's right hand, are *repeatedly* termed οἱ δίκαιοι, THE RIGHTEOUS : on the contrary, those on the left hand, are introduced without any counter-designation : they are not called ἀδικοι, *unrighteous* ; they are treated as *nameless* persons : “ then shall THEY make answer ; then shall THESE depart.” On the whole, it cannot be questioned, that, throughout this context, our Lord studiously separates the name, the nature, and the original pre-appointments, of himself, and of the Father, from the miserable doom of those who work out their own perdition. The words of an apocryphal writer afford a fine comment :

ὁ Θεὸς θάνατον οὐκ ἐποίησεν·
 οὐδὲ τερπεται ἐπ' ἀπώλεια ζώντων·
 ἐκτίσεν τὸν ἀνθρώπον ἐπ' ἀφθαρσία·
 καὶ εἰκόνα τῆς ἰδίας αἰδιότητος ἐποίησεν αὐτὸν·
 φθῶν δὲ διαβόλου θανάτος εἰσηλθὲν εἰς τὸν κόσμον·
 πειραζούσι δὲ αὐτὸν, οἱ τῆς ἐκείνου μερίδος ὄντες.

God made not death ;
 Nor is he delighted at the destruction of the living :
 He created man for incorruption ;
 And an image of his own immortality He made him :
 But, by envy of the Devil, death came into the world ;
 And they provoke it, who are of his party.

Wisdom, i. 14. ii. 23, 24.

εἰ δὲ θελῶν ὁ Θεὸς ἐνδειξασθαι τὴν ὀργὴν,
 καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ,
 ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ,
 σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν ;
 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ,
 ἐπὶ σκευῇ ἐλεους, ἃ προητοίμασεν εἰς δόξαν ;

But what if God, willing to manifest his wrath,
 And to make known his power,
 Hath endured, with much long-suffering,
 The vessels of wrath fitted for destruction ?
 And, that he may make known the riches of his glory,
 On the vessels of mercy, whom he hath before prepared
 for glory ?

Rom. ix. 22, 23.

This passage is, in many respects, parallel with the last example ; and, as such, it has been adduced by some commentators. *The vessels of mercy are prepared, BY GOD, for glory : the vessels of wrath are fitted, (it is not said by God,) for destruction.* S. Chrysostom, in loc., says, κατηρτισμενον εἰς ἀπώλειαν· τούτους τὸν ἀπηρτισμενον, οἰκοῦσθαι μὲντοι, καὶ παρ' ἑαυτοῦ :

“ fitted for destruction ; that is, the person fitted
 “ from within, [domestically,] and by himself.”
 The entire observations of this Father on this pas-
 sage *, (Op. tom. ix. p. 616. edit. Montf.) may be
 read with advantage. — “ *κατηρτισμενα εις απωλειαν. qui*
 “ *suam sibi perniciem contrahunt.* accipiendum enim
 “ *κατηρτισμενα* voce media, S. reciproca, ut Actor.
 “ xiii. 48.” Rosenmüller; in loc. So the English
 translation of 1729, “ that had been working out
 their own destruction.” If *κατηρτισμενα* be taken
 as the passive voice, it means “ fitted by their own
 wickedness,” or perhaps, with Wolfius, we may
 properly understand several concurrent causes ;
 “ Man himself, the devil, the world, bad example,
 “ inveterate habits, &c.”

I cannot forbear extracting part of a note from
 the excellent Dr. Doddridge : “ Every attentive
 “ reader will, I doubt not, infer for himself the
 “ great difference of phrase, in which they who are
 “ *vessels of wrath*, and they who are *vessels of*
 “ *mercy*, are spoken of: it being said simply of
 “ the former, that they were *fitted for destruction* ;
 “ but of the latter, that *God prepared them for*
 “ *glory*. A distinction of so great importance,

* The above recommendation may safely be extended to the
 Commentary at large of S. Chrysostom on the Epistle to the
 Romans. “ *Veteres, præsertim CHRYSOSTOMUS, multum de*
 “ *Paulino spiritu trahens, plerumque hujus Epistolæ sensus*
 “ *satis bene sunt assecuti: novi scriptores, magnam lucem polli-*
 “ *citi, plus caliginis intulere.*” Grotius, Intr. ad Annot. in
 Epist. ad Rom. Is it not to be feared, that, during the lapse
 of two centuries, far more has appeared to confirm, than to
 contradict, the last-cited words of this illustrious scholar ?

“ that I heartily wish we may ever keep it in
 “ view, to guard us against errors on the right
 “ hand, or on the left.” Famil. Expos. in loc.

Respecting the phrases *κατηρτισμενα εις απωλειαν*,
 and *α προητοιμασεν εις δοξην*, I would observe, that
 they are *more* than simply antithetical: *preserv-*
ation, or *deliverance*, would have been a sufficient
 counterpoise for *destruction*: but the predisposi-
 tions of God are infinitely bountiful; HE PREPARES
 FOR GLORY.

πας ὅς ἀν ὁμολογήσῃ ἐν ἐμοί, ἐμπροσθεν τῶν ἀνθρώπων,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ, ἐμπροσθεν τῶν
 ἀγγέλων τοῦ Θεοῦ :

ὁ δὲ ἀρνησάμενος με, ἐνώπιον τῶν ἀνθρώπων,
 ἀπαρνηθήσεται, ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

Every one who will acknowledge me, before men,
 Him will the Son of Man also acknowledge, before the
 angels of God :

But he who will disown me, in the face of men,
 Shall be disowned, in the face of the angels of God.

S. Luke, xii. 8, 9.

In the case of the undaunted confessor, our Lord
 says, *Him will* THE SON OF MAN *confess, or acknow-*
ledge: but, in the case of the dastardly apostate,
 he says not, *him will the Son of Man disown*; the
 phrase is softened into, *he shall be disowned*; and
 studiously softened; for the variation injures that
 parallelism of members in the second and fourth
 lines, which, in the first and third lines, is com-
 plete.

In two parallel places, this *euphemism* is not ob-
 served; but sufficient reasons may be assigned :

πας ουν ὅστις ὁμολογήσει ἐν ἐμοί, ἐμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω καὶ ἐν αὐτῷ, ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
οὐρανοῖς :

ὅστις δ' ἀρνησεται με, ἐμπροσθεν τῶν ἀνθρώπων,
ἀρνησομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
οὐρανοῖς.

Every one, therefore, who will acknowledge me, before
men,

Him I also will acknowledge, before my Father who
is in heaven :

But whosoever will disown me, before men, '

Him I also will disown, before my Father who is in
heaven.

S. Matt. x. 32, 33.

The presence in which the acknowledgment or the disowning is to take place, is far different in this, and in the preceding example : *there*, it is before the angels of God ; *here*, before God himself : in this latter case, the explicit mention of the Father, demands an equally explicit mention of the Son ; and to have left the solemn act of disowning *indefinite*, in *such a presence*, would have been to sacrifice the *greater* decorum, for the preservation of the *less*. The *euphemism*, therefore, has been most properly avoided ; and its avoidance is one among many presumptive proofs, of the accuracy with which the evangelists have recorded our Lord's discourses. Again :

ὅς γὰρ ἀν ἐπαισχυνθῆ με καὶ τοὺς ἐμοὺς λόγους,
ἐν τῇ γενεᾷ ταύτῃ μοιχαλιδί καὶ ἁμαρτωλῷ
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν,
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων
τῶν ἁγίων.

For whosoever shall be ashamed of me and of my words,
 In this adulterous and sinful generation ;
 Of him also will the Son of Man be ashamed,
 When he shall come in the glory of his Father, with
 the holy angels.

S. Mark, viii. 38.

In this passage, it will be noted, there is no favourable side ; no antithesis between joyful recognition on the one hand, and indignant abrenunciation on the other. Here, therefore, is no room for *euphemism* : unmitigated severity is the character of the whole paragraph ; and most justly ; for, let the occasion be considered : scandalised at the predicted sufferings of his Lord and Master, sufferings predicted by that Master and Lord himself, the apostle S. Peter had just incurred the sharpest rebuke on record in the gospels : GET THEE BEHIND ME, SATAN ! * For the good of the surrounding hearers, the impression of these words was not to be weakened ; and besides, that Jesus of whom some were ashamed, was to assert his own proper majesty as Judge of the world ; and, in the strongest possible contrast with an adulterous and sinful generation, his own immediate presence was to be foreshown, as Lord of the great ΠΑΝΗΓΥΡΙΣ in

* I am strongly inclined to think, that, while pronouncing this rebuke, our Lord may have had in view the subsequent fall of S. Peter. Certain it is, that, on the present occasion, there came out indications of the very same weakness, and false shame, which afterward led the apostle to deny his Lord. And it is not unlikely, that when, after that denial, Christ looked upon Peter, this very address may have flashed upon his self-convicted mind.

the last day, *in the glory of his Father, with the holy angels.*

With one other example, I will close this topic, and this Section :

γη γαρ ἡ πιουσα τον επ αυτης πολλακις ερχομενον υετον,
και τικτουσα βοτανην ευθετον εκεινοις δι' ους και γεωργεται,
μεταλαμβάνει ευλογιας απο του Θεου.

εκφερουσα δε ακανθας και τριβολους,
αδοκιμος, και καταρας εγγυς,
ἣς το τελος εις καυσιν.

For the land which drinketh in the rain that often
cometh upon it,
And produceth herbage fit for them by whom it is cul-
tivated,

Partaketh of a blessing from God.

But that which casteth forth thorns and briars,
Is rejected, and nigh unto a curse,
Whose end is to be burned.

Heb. vi. 7, 8.

The blessing of the fertile and productive land is said to be FROM GOD : the unprofitable land is said, indefinitely, to be *rejected*, and *nigh unto a curse* ; and the destruction denounced, is to take place at *the end*, when no hope or possibility of amendment remains. Thus tardy and unwilling, is the divine severity ; thus profluent is the mercy of Almighty God : to express the one, seems a matter of pain and difficulty : to express the other, a recreation and delight.

Grotius remarks, that there is a felicity in the application of τικτουσα to the *good* ground, and εκφερουσα to the *bad* : the former, *bringing forth* a healthful issue ; the latter, *casting forth*, as it were,

an abortion. This remark has been somewhat sharply censured by Elsner; and ably defended by Valckenaer, Scholæ, tom. ii. p. 502. The fact is, that though ἐκφροῦσα be sometimes applied to fructification in a good sense, its meaning *here* is determined, by the antithetical form of the passage, and by the force of the adversative particle ΔΕ.

Mr. Wakefield, in v. 7, has this rendering; “*the rain that is often falling on it from God;*” as though the original were ἐρχομενον απο του Θεου: he adds also the following *modest* note: “so I venture to *dispose of* the phrase *from mere conjecture*, because the passage is *unintelligible* and *absurd* without it: see Acts, xiv. 17. Zech. x. 1. *Silva Critica*, sect. cli.” From Acts, xiv. 17. and Zech. x. 1. we learn, what no reasonable theist can doubt, that God sends rain and showers from heaven: from the cited section of the *Silva Critica*, I can collect nothing to the purpose; there is, indeed, Mr. Wakefield’s confident assertion that the text is dislocated, together with his bold effort to replace the joints: his reading is, “γη γαρ ἡ πριουσα τον επ’ αυτην πολλακις ερχομενον υετον απο του Θεου, και τικτουςα βοτανην ευθετον, εκεινοις, δι’ ους και γεωργειται, μεταλαμβανει ευλογιας. Terra enim, quæ bibit pluviæ sæpè in illam descendentem à Deo, et congruas herbas pariens, participat laudem agricolarum.” *The praise of the husbandmen!*—And is this all? Surely that man is to be pitied, who accounts it *unintelligible* and *absurd* to say, that fertile ground partakes of the divine blessing; and who can resort to such gratuitous tortuosities,

in order to evade the natural, simple, and beautiful sense of the inspired penman. I cannot refuse myself the pleasure of here inserting the very applicable warning of a scholar far superior to Mr. Wakefield. “ Qui talia in auctoribus profanis periclitari vellet, omnium sibilis exciperetur, nedum talia tentare licet in *sacris*, ubi critica exercenda *sobria* et *modesta*, ut a superstitione quidem libera, sic tamen *multo magis* a TEMERITATE.” Valckenaer, Schol. in N. T. tom. ii. p. 360.

SECTION XVIII.

It sometimes happens in the parallelisms of the New Testament, that a precept is delivered, an assertion made, or a principle laid down, co-ordinate reasons for which are independently assigned ; without any repetition of the common antecedent, and without any other indication of continued reference to the original proposition, than the repeated insertion of some causative particle ; a ΓΑΡ, for instance, or a 'ΟΤΙ, a FOR, or a BECAUSE.

This peculiarity of construction has not altogether escaped the notice of commentators ; but I am not aware that it has ever been closely examined, or systematically exemplified. A few instances of it, therefore, drawn together and observed upon, may, I trust, be of some use to those students, who are desirous, in reading Scripture, to trace with accuracy the connexions and dependencies of the sacred text. I will place my examples in the order of the books from whence they are taken ; as the most convenient for reference : and I will bring several examples from the Sermon on the Mount ; as most familiar to readers of every description.

Μακαριοι εσε, όταν ονειδισωσιν ύμας και διωξωσι·
 και ειπωσι παν πονηρον ρημα καδ' υμων, ψευδομενοι, ενεκεν εμου :
 χαιρετε, και αγαλλιασθε·
 ΟΤΙ ο μισθος ύμων πολυς εν τοις ουρανοις·
 ουτω ΓΑΡ εδιωξαν τους προφητας τους προ ύμων :

Happy are ye, when men shall revile you, and persecute ;
And, on my account, shall speak all manner of evil
against you, falsifying :

Rejoice, and be exceeding glad :

FOR great is your reward in heaven ;

FOR so persecuted they the prophets who were before
you :

S. Matt. v. 11, 12.

Here two co-ordinate reasons are assigned, why
our Lord's persecuted disciples should rejoice :

1. they shall obtain a great reward in heaven :

2. they are assimilated to the prophets. The refer-
ence to a common antecedent is, in this place,
too clear to be overlooked : it could never be sup-
posed, that the *resemblance* in point of suffering,
between the disciples and the prophets, was assigned
as the *cause* why the former should obtain a great
reward : therefore I do not recollect any diversity
of opinion among the commentators, respecting the
construction of this passage.

Μη νομικητε οτι ηλθον καταλυσαι τον νομον η τους προφητας·
ουκ ηλθον καταλυσαι, αλλα πληρωσαι :

αυην ΓΑΡ λεγω υμιν·

εως αν παρελθη ο ουρανος και η γη,

ιωτα εν, η μια κεραια ου μη παρελθη,

απο του νομου, εως αν παντα γενηται :

ος εαν ουν λυση μιαν των εντολων τουτων ελαχισων, και

διδαξη ουτω τους ανθρωπους,

ελαχιστος κληθησεται ευ τη βασιλεια των ουρανων·

ος δ' αν ποιηση, και διδαξη,

ουτος μεγας κληθησεται εν τη βασιλεια των ουρανων :

λεγω ΓΑΡ υμιν·

οτι εαν μη περισσευση η δικαιοσυνη υμων,

πλειον η των γραμματεων, και φαρισαιων,

ου μη εισελθητε εις την βασιλειαν των ουρανων.

Think not, that I am come to dissolve the law or the prophets;

I am come, not to dissolve, but to fulfil :

For, verily I say unto you :

Till heaven and earth pass away,

One jot, or one tittle shall by no means pass away,

From the law, till all things be fulfilled :

Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so,

Shall be called least in the kingdom of heaven ;

But whosoever shall do and teach them,

The same shall be called great in the kingdom of heaven :

For I say unto you :

That except your righteousness abound,

More than that of the Scribes and Pharisees,

Ye shall, by no means, enter into the kingdom of heaven.

S. Matt. v. 17—20.

I will confess, that, for a long while, the connexion of the last paragraph with the preceding exceedingly perplexed me : I was quite unable to discover its orderly dependance ; nor did the commentators afford me the least aid. At length, I was led to distribute the clauses in the order now given, and immediately my perplexities were at an end : nor am I without hopes that my readers will go along with me, while I state the considerations which freed my own mind from all doubt upon the subject.

In the second line, then, I conceive, there is a division of the subject into two branches : 1. *I am come, not to dissolve* : 2. *But I am come to fulfil.*

The first of these propositions is then taken up and established: and the second proposition afterward undergoes a like process. This is, in fact, but the extension of a mode of composition, exemplified by Bishop Lowth, *Prelimin. Dissert.* p. xxiv.

“ I am black, but yet beautiful, O daughters of Jerusalem ;

“ Like the tents of Kedar, like the pavilions of Solomon.
Cant. i. 5.

“ that is, black as the tents of Kedar (made of
“ dark-coloured goat’s hair); beautiful, as the
“ pavilions of Solomon.

“ On her house-tops, and to her open streets,

“ Every one howleth, descendeth with weeping.

Isaiah, xv. 3.

“ that is, every one howleth on her house-tops ;
“ and descendeth with weeping to her open streets.”

In a similar way, the present example may be resolved into its component members :

1. I am come not to dissolve the law or the prophets :

FOR verily I say unto you,

Until heaven and earth pass away,

One jot or one tittle shall by no means pass away, &c.

2. But I am come to fulfil the law and the prophets:

FOR I say unto you,

That except your righteousness abound, &c.

Throughout the first division, our Lord shews that he was come, not to supersede, or abolish the law: in the triplet, by asserting its permanent immutability; and in the quatrain, by declaring the fu-

ture degradation of him who should himself break, (λυση, referring to the previous καταλυσαι), or by his teaching, induce others to break, the least of the commandments. In the second division, with equal clearness, though not by so many topics, or at equal length, our Lord intimates that he was come, not only not to abolish, but to fulfil the law: as if he had said, “ The Scribes and Pharisees are
 “ zealous for the law ; and, in their zeal, may sup-
 “ pose that I am about to subvert it. The very
 “ reverse, however, is the case. I am come, in my
 “ own person, to fulfil, and in the persons of my
 “ followers, both to command, and to facilitate, the
 “ fulfilment of, the law. Be it known, therefore,
 “ that, unless your righteous conformity to the
 “ law, both in letter and in spirit, far exceed that
 “ of the Scribes and Pharisees themselves, you
 “ can neither, in this world, be my true disciples,
 “ nor, in the world to come, partakers of my ever-
 “ lasting kingdom.”

In the first line of the concluding triplet, the verb περισσευση seems to refer to πληρωσαι, in the second line of the passage at large, in the same manner that λυση, as we have already seen, refers to καταλυσαι : and, in these two references, there is, I apprehend, a curiously felicitous choice of words. Our Lord, in showing that he is not come, καταλυσαι, to abolish, or *altogether to dissolve* the law at large, forbids his hearers, λυσαι, *simply to dissolve or break*, the least part of the law : here, the descending scale in crime, is the ascending scale in morals. On the contrary, when proving that he is come, πλη-

ρωσαι, to fulfil, he instructs his disciples, not merely that their righteousness must be full, it must abound, or overflow, περισσευση : virtue being here the subject, there is an ascending scale, not only in morals, but in words : the anticlimax in the one place, and the climax in the other, are alike expressive of ethical advancement.

προσευχομενοι δε, μη βαττολογησητε, ὡσπερ οἱ εθνηκοι·
δοκουσι γαρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθησονται·
μη οὖν ὁμοιωθητε αὐτοῖς·
οἶδε γαρ ὁ πατήρ ὑμῶν ὡν χρείαν ἔχετε,
πρὸ τοῦ ὑμᾶς αἰτησαί αὐτόν·
οὕτως οὖν προσευχεσθε ὑμεῖς.

But when ye pray, use not babbling repetitions like the heathen ;

FOR they think that by their much speaking they shall be heard ;

Be not therefore like unto them :

FOR your heavenly Father knoweth of what things ye have need,

Before ye ask him :

After this manner, therefore, pray ye.

S. Matt. vi. 7, 9.

The common antecedent here, is the first line ; a precept against babbling and heathenish repetitions in prayer : this precept is enforced by two reasons : 1. Such repetitions are the growth of misconception : 2. Such repetitions are needless : use not many words in prayer like the heathen ; FOR they do so, from error of the absurdest kind : use not many words in prayer like the heathen ;

FOR even before you speak, God knoweth your wants.

μη ουν μεριμνησητε, λεγοντες,
τι φαγωμεν, η τι πιωμεν, η τι περιβαλωμεθα ;
παντα γαρ ταυτα τα εθνη επιζητει·
οιδε γαρ ο πατηρ υμων ο ουραnios,
οτι χρηζετε τουτων απαντων.

Be not, therefore, anxious, saying,
What shall we eat, or what shall we drink, or how shall
we be clothed ?

FOR, after all these things do the Gentiles seek ;
FOR your heavenly Father knoweth,
That ye have need of all these things.

S. Matt. vi. 31, 32.

Here again, the precept against worldly solicitude is supported by two reasons : 1. this solicitude is heathenish ; 2. it is needless.

εισελθετε δια της στενης πυλης :
'ΟΤΙ πλατεια η πυλη, και ευρυχωρος η οδος, η απαγουσα εις
και πολλοι εισιν οι εισερχομενοι δι αυτης· [απωλειαν,
'ΟΤΙ στενη η πυλη και, τεθλιμμενη η οδος, η απαγουσα εις ζωην,
και ολιγοι εισιν οι ευρισκοντες αυτην.

Enter in through the strait gate :
FOR wide is the gate, and broad the way, which leadeth
to destruction ;

And many there be, who go in thereat ;
FOR strait is the gate, and narrow the way, which leadeth
to life ;

And few there be, who find it.

S. Matt. vii. 13, 14.

This passage has been involved in much needless

difficulty. The clause, “For strait is the gate, &c.,” *apparently* refers to the clause immediately preceding, as its antecedent; and hence, commentators have been variously perplexed in their efforts to ascertain the precise connexion and dependence. Some would translate the second ‘ΟΤΙ, BUT; others, ASSUREDLY; a third, and very numerous class, would adopt the various reading ΤΙ ΣΕΝΗ ἢ ΠΟΥΛΗ, *HOW strait is the gate, and how narrow is the way!* This variation is favoured by Theophylact, Euthymius, Grotius, Simon, Campbell, Griesbach, Kuinoel, and several others; also by our English translators, in their marginal reading. Many of the Fathers, one apparently copying the other, say that the particle ΤΙ is here expressive of *wonder* or *admiration*: but surely an exclamation in this place, would ill accord, either with the didactic gravity of the subject, or, with the dignity of the divine instructor. Elsner judiciously rejects the various reading, but fails to explain the passage. Bengel, too, rejects the ΤΙ, but understands the second ὅτι to mean BUT; as do Keuchenius, and Schleusner, under his tenth signification of ‘ΟΤΙ. Wells, ap. Bowyer’s Conj., translates and explains the passage properly, as, it would seem, Beza and Piscator had done long before him.

All difficulty is removed, by resorting to the principle of a double reference to a common antecedent. Two co-ordinate reasons are assigned, why we should enter in through the strait gate: 1. a negative reason; the wide gate is the way, not to life, but to destruction: 2. a positive reason;

the strait gate is the way to life.* The passage, accordingly, may be thus reduced to a six-lined stanza :

Enter in through the strait gate ;
 For wide is the gate, and broad the way, which leadeth
 to destruction ;
 And many there be, who go in thereat :
 Enter in through the strait gate ;
 For strait is the gate, and narrow the way, which
 leadeth to life ;
 And few there be, who find it.

To each reason, a powerful corroboration is annexed. The wide gate is frequented by multitudes ; we should be heedful, therefore, lest we be drawn into the vortex : the strait gate not only is not frequented by multitudes, it is *found* only by a few ; since, therefore, it is freely and plainly disclosed to us, we ought thankfully to use our privilege, and enter in. The strict parallelism of members is here happily infringed, for the purpose of giving additional force to the antithesis :

και πολλοι εισιν οι εισερχόμενοι δι' αυτης·
 και ολιγοι εισιν οι ευρισκοντες αυτην :

And many there be, who go in thereat ;
 And few there be, who find it :

Strict parallelism, and antithetical equiponderance, would, in the second of these lines, have been

* Since writing the above sentence, I was gratified to find myself anticipated, almost literally, by the learned Walæus ; his words are : “ Sic enim duplex causa datur, cur per angustam portam sit intrandum : una, quia lata porta ducit ad interitum ; altera, quia angusta porta ducit ad vitam æternam.

satisfied with the simple repetition of *οἱ εισερχομενοι δι' αυτης*: but the truth of things, and the deep moral to be inculcated, both demanded, and obtained, the very significant substitution of *οἱ ευρισκοντες αυτην*.

I shall only add, that the origin of the various reading *ΤΙ* may be accounted for, either by the accidental omission of a single letter; or, more probably, from the officiousness of some copyist, who presumed to alter, what he did not understand.

Ελεπετε μη τις υμας εσαι ο συλαγωγων,
 δια της φιλοσοφιας, και κενης απατης :
 ΚΑΤΑ την παραδοσιν των ανθρωπων,
 ΚΑΤΑ τα σοιχεια του κοσμου,
 και ου ΚΑΤΑ Χριστον.

Beware lest any one make a prey of you,
 Through philosophy and vain deceit :
 ACCORDING to the tradition of men ;
 ACCORDING to the elements of the world ;
 And not ACCORDING to Christ.

Col. ii. 8.

Here there is an *epanodos*: *κατα την παραδοσιν ανθρωπων*, refers to *δια κενης απατης*, and these clauses are directed against proselytising Jews, whose *traditions* were *vain deceit*: *κατα τα σοιχεια του κοσμου*, refers to *δια της φιλοσοφιας*, and those clauses are directed against sophistical Pagans, whose *philosophy* was at once shallow, and secular; *elementary*, and of *this world*.

In confirmation of this division, it may be observed, that our Lord charges the Jews with teach-

ing for doctrines *the commandments of men*, τα ενταλματα ανθρωπων, tantamount to *the tradition of men* in this place; see S. Matt. xv. 9. S. Mark, vii. 7. And that, in the same contexts, he severely exposes the *deceitfulness* of Pharisaical *tradition*, which taught methods of *evading* the most sacred obligations: while S. Paul terms the Gentile philosopher, *a disputer of this world*, συζητητης του αιωνος τουτου, 1 Cor. ii. 20. And, in the next verse, adds, that the WORLD, (ὁ κοσμος) clearly *the Gentile world*, by WISDOM, (σοφιας) tantamount to *philosophy* in this place, *knew not God*.

ὅς ουκ εχει καθ' ημεραν αναγκην, ὡσπερ οἱ αρχιερεῖς,
 πρωτερον ὑπερ των ιδιων ἀμαρτιων θυσιας αναφερειν·
 επειτα των του λαου·

ΤΟΥΤΟ ΓΑΡ ΕΠΟΙΗΣΕΝ ΕΦΑΠΑΞ ἑαυτον ανευεγκας·

ὁ νομος ΓΑΡ ανθρωπους καθιςησεν αρχιερεῖς, εχοντας ασθενειαν.
 ὁ λογος δε της ὀρκωμοσιας της μετα τον νομον, ὑιον εις τον αιωνα
 τετελειωμενον.

Who hath not daily necessity, like the high-priests,
 First, for his own sins to offer sacrifice,

Then, for the sins of the people:

FOR this [latter] he did once for all, when he offered
 up himself:

FOR the law constituted men who have infirmity, high-
 priests;

But the word of that oath, which is beyond the law, [con-
 stituted] the Son, perfected for evermore.

Hebrews, vii. 27, 28.

The division of the proposition in this passage is clear and explicit: 1. Our great High-priest is under no necessity of offering daily sacrifice for his own sins; 2. He is under no necessity of offering daily sacrifice for the sins of the people: the two-

fold proof, of this two-fold assertion, is divided also with much distinctness, into two clauses; each commencing with the causative particle ΓΑΡ: the proofs, however, are arranged in the inverted order, so as to form an *epanodos*: the second assertion is first proved;

He needs not offer daily for the sins of the people;
 For this he did once for all, when he offered up himself:

The first assertion is then proved;

He needs not offer daily for his own sins:
 For he is not, like the legal high-priests, a man with
 sinful infirmity;
 But, in virtue of the covenant, is the sinless Son per-
 fected for evermore.

The non-necessity of offering for his own sins, is *first* asserted, and *last* proved, in order to give prominence to the *grand* distinction between him, and the legal high-priests: he DID, *once for all*, offer sacrifice for the sins of the people: he NEVER did, NEVER could, and NEVER will, offer sacrifice for his own sins; because he *is*, and *was*, and *shall be*, *everlastingly* PERFECT, and FREE FROM SIN.

πεμφσον το δρεπανον σου, και θερισον
 'ΟΤΙ ηλθεν η ωρα του θερισαι,
 'ΟΤΙ εξηρανθη ο θερισμος της γης.

Put forth thy sickle and reap;
 For the season of reaping is come;
 For the harvest of the earth is ripe.

Rev. xiv. 15.

In the printed copies, σοι is read, after οτι ηλθεν: but, with abundant authorities, it is dropt by Mill,

Bengel, Wetstein, and Griesbach. The last two lines are by no means *synonymous*: the reasons assigned for reaping, are distinct, and progressive: 1. The proper season for reaping is come: 2. The entire harvest, the harvest of the earth, is ripe; is dried up, or withered; and therefore *demand*s the sickle.

τις ου μη φοβηθη σε Κυριε,

και δοξαση το ονομα σου;

‘ΟΤΙ μονος ὁσιος·

‘ΟΤΙ παντα τα εθνη ἤξουσιν, και προσκυνησουσιν ενωπιον σου.

‘ΟΤΙ τα δικαιωματα σου εφανερωθησαν.

Who shall not fear thee, O Lord,

And glorify thy name?

For thou only art holy;

For all nations shall come and worship before thee;

For thy righteous judgments are made manifest.

Rev. xv. 4.

και φως λυχνου ου μη φανη εν σοι ετι·

και φωνη νυμφου και νυμφης ου μη ακουσθη εν σοι ετι :

‘ΟΤΙ ὁι εμποροι σοι ησαν ὁι μεγιστανες της γης·

‘ΟΤΙ εν τη φαρμακεια σου επλανηθησαν παντα τα εθνη.

And the light of a lamp, shall be seen in thee no more;

And the voice of the bride-groom and bride, shall be heard in thee no more:

For thy merchants were great ones of the earth;

For by thy sorceries were deceived all the nations.

Rev. xviii. 23.

ἡ σωτηρια, και ἡ δοξα, και ἡ τιμη,

και ἡ δυναμις, Κυριω τω Θεω ἡμων :

‘ΟΤΙ αληθιναι και δικαιαι ἁι κρισεις αυτου·

‘ΟΤΙ εκρινε την πορνην την μεγαλην.

The salvation, and the glory, and the honour,

And the power, be unto the Lord our God :

For true and righteous are his judgments;

For he hath judged the great harlot.

SECTION XIX.

IN a former Section, there occurred a specimen, (Rom. x. 13—18.) four lines of which, much resemble a logical sorites ; the predicate of each preceding line, becoming the subject of the line next in order. In the place referred to, (Sect. VIII. p. 125.) I gave examples of this mode of construction, from the prophetic poetry of the Old Testament : a few additional examples must now be produced, from the books of the New.

μηποτε κατασυρη σε προς τον κριτην·
 και ο κριτης σε παραδω τωπρακτορι·
 και ο πρακτωρ σε βαλη εις την φυλακην.

Lest he drag thee before the judge ;
 And the judge hand thee over to the officer ;
 And the officer cast thee into prison.

S. Luke, xii. 58.

εν αυτω ζωη ην·
 και η ζωη ην το φως των ανθρωπων·
 και το φως εν τη σκοτει φαινει·
 και η σκοτια αυτο ου κατελαβεν.

In him life was ;
 And the life was the light of men ;
 And the light shineth in the darkness ;
 And the darkness did not comprehend it.

S. John, i. 4, 5.

η θλιψις υπομονην κατεργαζεται·
 η δε υπομονη, δοκιμην·
 η δε δοκιμη, ελπιδα·
 η δε ελπις ου καταισχυνει.

Tribulation worketh patience;
 And patience, probation;
 And probation, hope,
 And hope maketh not ashamed.

Rom. v. 3—5.

ὄυς προεγνω, και προωρισε,
 ὄυς δε προωρισε, τουτους και εκαλεσε·
 και ὄυς εκαλεσε, τουτους και εδικαιωσεν·
 ὄυς δε εδικαιωσε, τουτους και εδοξασε.

Whom he foreknew, he also fore-ordained,
 And whom he fore-ordained, them he also called;
 And whom he called, them he also justified;
 And whom he justified, them he also glorified.

Rom. viii. 29, 30.

ἡ επιθυμια συλλαβουσα, τικτει ἁμαρτιαν·
 ἡ δε ἁμαρτια αποτελεσθεισα, αποκυει θανατον.

Appetite, when it hath conceived, bringeth forth sin;
 And sin, when it is consummated, engendereth death.

S. James, i. 15.

επιχορηγησατε εν τη πεισει ὑμων την αρετην·
 εν δε τη αρετη, την γνωσιν·
 εν δε τη γνωσει, την εγκρατειαν·
 εν δε τη εγκρατεια, την ὑπομονην·
 εν δε τη ὑπομονη, την ευσηβειαν·
 εν δε τη ευσεβεια, την φιλαδελφιαν·
 εν δε τη φιλαδελφια, την αγαπην.

Add to your faith, virtue;
 And to virtue, knowledge;
 And to knowledge, temperance;
 And to temperance, patience;
 And to patience, piety;
 And to piety, brotherly kindness;
 And to brotherly kindness, charity.

2 Pet. i. 5—7.

The above examples, I presume, sufficiently illustrate this manner of composition; and, as I

am not desirous to multiply words, I shall not offer any observation upon them. Classical precedents of this style, it might, perhaps, not be difficult to adduce: the following elegant trifle is a close approximation:

ἡ γη μελαινα πινει·
πινει δε δενδρε' αυτην·
πινει θαλασσα δ' αυρας·
ο δ' ηλιος θαλασσαν·
τον δ' ηλιον σεληνη.

ANACR. *Od.* 19.

SECTION XX.

A LATE eminent Prelate, in a discourse “ On the style of S. Luke’s gospel,” has some valuable observations on three of the select compositions preserved by that evangelist in his first two chapters: the Song of the Virgin Mary; the Song of Zacharias; and the Song of the venerable Symeon. After a slight, but vivid sketch of the manner and character of those productions, this learned writer adds the following just and discriminative paragraph: “ Thus, then, we have three several poems, for, “ exclusively of more essential claims to this ap- “ pellation, vestiges of their original metre sub- “ sist not only in the Greek, but even in more “ modern translations, poems replete with senti- “ ments, as indeed conversant about objects, “ peculiar to inspired writers, distinguished by “ characters suited to the situations which gave “ occasion for them, and rising each above the “ preceding in the importance and dignity of the “ subject. In that of the Virgin, the considera- “ tions are chiefly personal; in that of Zacharias, “ the great object is the salvation of the Jews; “ in that of Symeon, it is the light that should “ ‘ lighten the Gentiles,’ as well as be ‘ the glory “ of the people of Israel.’ ” Seven Sermons on Select Subjects by William [Cleaver] Lord Bishop of St. Asaph, p. 221.

The poems thus properly characterised, it is my purpose to place before the reader, accompanied by some illustrative remarks. I shall follow the order of the evangelist ; which, as Bishop Cleaver has observed, is a progressive order ; the subject gradually rising in importance, dignity, and interest. The song of the Virgin, therefore, is to be the object of our immediate attention.

ΚΑΙ ΕΙΠΕ ΜΑΡΙΑΜ :

μεγαλυνει ἡ ψυχη μου τον Κυριον·
 και ηγαλλιασε το πνευμα μου επι τω Θεω τω σωτηρι μου :
 ὅτι επεβλεψεν επι την ταπεινωσιν της δουλης αὐτου·
 ιδου γαρ, απο του νυν μακαριουσι με πασαι αι γενεαι :
 ὅτι εποιησε μοι μεγαλεια ὁ δυνατος·
 και ἅγιον το ονομα αυτου :
 και το ελεος αυτου εις γενεας γενεων,
 τοις φοβουμενοις αυτον :
 εποιησε κρατος εν βραχιονι αὐτου·
 διεσκορπισεν ὑπερηφανους διανοια καρδιας αυτων :
 καθειλε δυνασας απο θρωνων·
 και ὑψωσε ταπεινους :
 πεινωντας ενεπλησεν αγαθων·
 και πλουτουοντας εξαπεσειλεν κενους :
 αντελαβετο ισραηλ του παιδος αὐτου·
 μνησθηναι ελεους,
 (καθως ελαλησε προς τους πατερας ἡμων)
 τω Αβρααμ, και τω σπερματι αὐτου εις τον αιωνα.

AND MARY SAID :

My soul doth magnify the Lord ;
 And my spirit hath exulted in God my Saviour :
 For he hath regarded the lowliness of his handmaiden ;
 For behold, from henceforth all generations will call me
 blessed ;
 For great things hath the Powerful One done for me ;
 And holy is his name :

And his mercy is from generation to generation,
 Over them who fear him :
 He hath wrought strength with his arm ;
 He hath scattered the supercilious in the imagination of
 their heart :
 He hath cast down potentates from their thrones ;
 And hath exalted the lowly :
 The hungry he hath filled with good things ;
 And the rich he hath sent empty away :
 He hath succoured Israel his servant ;
 In remembrance of mercy,
 (As he promised our Fathers)
 To Abraham, and to his seed for ever.

S. Luke, i. 46—55.

This beautiful hymn is formed after the model of
 the song of Hannah ; which, for the convenience
 of comparison, it may not be improper to annex,
 reduced to its hemistichal form :

AND HANNAH PRAYED AND SAID :

My heart hath rejoiced in Jehovah ;
 My horn is exalted in Jehovah :
 My mouth is enlarged over mine enemies ;
 Because I rejoice in thy salvation :
 There is none holy as Jehovah ;
 For there is none beside Thee ;
 And no rock like our God :
 Multiply not your boasting, proudly, proudly ;
 Let not arrogance come out of your mouth :
 For a God of knowledge is Jehovah ;
 And by him actions are weighed :
 The bows of the mighty are broken ;
 And the tottering are girt with strength :
 The full have hired themselves out for bread ;
 And the hungry cease for ever :
 The barren hath borne seven ;
 And the mother of many children is enfeebled :

Jehovah killeth, and maketh alive ;
He bringeth down to Hades, and lifteth up :
Jehovah maketh poor, and maketh rich ;
He maketh to fall, he also exalteth :
He raiseth up from the dust the poor man ;
From the dunghill he exalteth the beggar ;
To make him sit with nobles ;
And to make him inherit the throne of glory :
For to Jehovah belong the pillars of the earth ;
And he hath set the world upon them :
The feet of his saints he will keep ;
And the wicked in darkness shall be silent ;
For by strength shall no man prevail :
The adversaries of Jehovah shall be crushed ;
Upon them from the heavens will he thunder :
Jehovah will judge the ends of the earth ;
And he will give strength unto his king ;
And he will exalt the horn of his Messiah.

1 *Samuel*, ii. 1—10.

Nothing could be more natural, than that the Virgin Mary, in giving vent to her own personal feelings, on the unexpected honour which had been announced to her, should have had recourse to the similar expression, of similar feelings, on a similar occasion, recorded in the words of her predecessor Hannah. This pious woman, after a long period of barrenness, embittered by the taunts of an insulting rival, as a recompense for her sorrow of heart, her tears, her prayers, her vows, and silent ejaculations, had just become the joyful mother of a man-child ; whom, by a solemn obligation, she had given to the Lord ; and in whom, by the spirit of prophecy, she foresaw the future administrator of the Jewish polity,

and deliverer of the Jewish people. Full of gratitude for this mercy, what her heart conceived, she uttered with her tongue: and, under such circumstances, it is not wonderful, that her whole train of thought, and turn of expression, should exhibit certain peculiarities, undiscoverable in any of those previously recorded poems, which we find in the books of Moses and of Joshua, and in the book of Judges. Those compositions are grand, indeed, and elevated, and worthy of that inspiration which produced them; but they have not that tenderness of spirit, that personality of devotion, and that eucharistic anticipation of good things to come, which characterise the Hymn of Hannah.* These features, it must be acknowledged, are abundantly prominent in the later Hebrew poetry; more especially in the book of Psalms; but, in those productions, they are features differently modified; the complexion, if we may so speak, and the cast of countenance, bear no sisterly resemblance to the complexion and countenance of the Song of Hannah. Not one of the Psalms was written to celebrate the actual birth of an infant; not one of them was written by a female. These hints might be readily expanded: but enough has been said to indicate the happy fitness, with which the blessed Virgin

* It would seem to have been a special appointment of Providence, that Samuel, the founder of the schools of the prophets, and the first regular institutor of prophetic poetry, was the son of a prophetess and poetess. Is it not probable, that he both inherited, and imbibed, from such a parent, some portion of that spirit with which he was so eminently gifted?

selected, or rather was guided by the Holy Spirit to select, a model for her song of praise and adoration.

But the model is by no means copied with servility : each production has its own distinctive character. The song of Hannah expresses the feelings of Hannah ; the song of the Virgin, the feelings of the Virgin : the former clearly belongs to the Jewish dispensation, in an early stage of it ; the latter, no less evidently, bears the impress of later, and of happier times ; its personal, its national, and its religious sentiments, are all chastened by that mild and gentle spirit, which we might expect to animate the mother of the meek and blessed Jesus.

The song of Hannah, though uttered under full prophetic inspiration, is largely expressive of her own personal feelings : her pious joy, her conscious exaltation by the late happy event, her enlargement of utterance over her enemies, doubtless containing an implied reference to those former sorrowful prayers, when *her lips moved, but her tongue was not heard*, — all are connected with a sense of triumph over her ungenerous rival Peninnah ; to this triumph, she continually recurs :

Multiply not your boasting, proudly, proudly ;
 Let not arrogancy come out of your mouth : —
 The bows of the mighty are broken ;
 And the tottering are girt with strength :
 The full have hired themselves out for bread ;
 And the hungry cease for ever :
 The barren hath borne seven ;
 And the mother of many children is enfeebled : —

these are but a part of her allusions to the victory

obtained over her adversary; and, after making every allowance, that, according to the dispensation under which she lived, her piety was not merely conscientious, but profound, we cannot but feel, that her exultation partook largely of a spirit far beneath that, which enjoins the love of our enemies, and which forbids personal exultation over a fallen foe. Again, when passing from her own immediate concerns, to those of her country, as connected with the child now born, she is not led to dwell upon the peaceful glories of his priestly and prophetic rule, but on his future triumphs over the Philistine armies; — and, perhaps, looking beyond him, to celebrate, by anticipation, the triumphs of the warrior David: nor even, when she foretells the coming of a greater than David, THE KING, THE MESSIAH, does she view him in his character of PRINCE OF PEACE, but as an avenging tutelary God, arising to crush the adversaries of his Church and people.

That such should have been her personal emotions, such her prophetic foresight, and such her mode of giving utterance to the one and to the other, was doubtless wisely ordered by that Good Spirit, who dealeth out his gifts with most gracious adaptation to times and places; to the exigencies of each existing period; and to the more extended interests of all succeeding generations. But, if the song of Hannah be closely examined, with reference even to these brief remarks, I apprehend it will appear unquestionable, that previous sufferings had not thoroughly subdued her temper; that she had

not yet been enabled, like some later worthies, who rose above their age and dispensation, to suppress the workings of a retaliative spirit ; and that, in some particulars, a marked contrast may be anticipated between her language, and the language of the meek and lowly Virgin.

That language we are now briefly to examine : and, if I mistake not, we shall find it every where breathing mildness, gentleness, and beatific quiet. After a calm, though fervent expression of holy joy, the first movement of her mind is, gratefully to acknowledge God's consideration of her low estate, and approval of her lowly spirit. Hannah had, in the fulness of her triumph, proclaimed the exaltation of her horn, that is, the accession of strength and power, consequent upon the birth of that son who had been granted to her prayers : that piety mingled with her triumph, I most cheerfully admit ; she refers the blessing to its proper source ; it is IN JEHOVAH, that *her horn is exalted* : but the striking difference is, that Hannah dwells on her aggrandisement, while the Virgin thinks upon the lowliness of her condition. Again ; the mother of Samuel rejoices that " her mouth is enlarged over her enemies ;" how different the feelings of the mother of our Lord ! It does not appear from sacred history, that *she* had *any* enemies ; and who, indeed, could be at enmity with such a gentle spirit ? Happy, therefore, within herself, she contemplates the happiness to be diffused through all countries, and perpetuated throughout all ages, by the approaching birth of

her holy child Jesus ; and she feels delight in the conviction, that the people of succeeding times will for ever sympathise in her rejoicing :

For behold, from henceforth all generations will call me blessed.

From the great things done for herself, she ascends to the holiness, or, as it means in this place, the benignity of God ; and to that mercy, inexhaustibly treasured up, and bountifully poured forth, from age to age, on those who fear and love the gracious Giver. A topic then succeeds, apparently of a different character, the celebration, namely, of God's dispersion and discomfiture of those who had arrogantly imagined vain things. But this celebration does not, as in the case of Hannah, partake, in the least degree, of personal resentment ; the flame is purely kindled in the sanctuary ; it is an aspiration of admiring gratitude for the great event about to be accomplished : — the birth of the long-expected Messiah is at hand : — but how is he to be born ? of what parentage ? in what circumstances of life ? with what prospects of future greatness ? — of parentage, in circumstances, with prospects, all eminently fitted to crush and confound the supercilious pride of those who expected in the Messiah a mighty Prince, encompassed with external grandeur, graced with titles upon earth, accredited by signs from heaven, and gifted with authority and power to restore the splendour of their nation, and establish its dominion over all the earth : — and be-

hold, — the carpenter's Son! With such an event in prospect, well might the Virgin exclaim :

He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts!

This thought would naturally call forth a train of affecting associations. Depressed in worldly consequence and estimation, she was still the lineal descendant of a royal race, whose glory had been long prostrate in the dust: and could she but revolve in her mind the dethronement of this race? And could she avoid contemplating the contrast afforded, by her own miraculous elevation? *Their* kingly honours are extinct; but *she*, a neglected and forgotten daughter of the house and lineage of David, is chosen to be mother of that SON OF DAVID, *of whose dominion there shall be no end, whose throne endureth for ever and ever!* How naturally, therefore, does she speak, with mingled gratitude, and awe, and almost melancholy joyfulness? —

He hath cast down potentates from their thrones;
And hath exalted the lowly:—

this exaltation of the lowly she still dwells upon: she contrasts it with the rejection of those other branches of the house of David, who, from wealth, power, and connexions, might have thought themselves qualified, if not entitled, to be parents or progenitors of *such* a Messiah, as they were looking for:

The hungry he hath filled with good things:
And the rich he hath sent empty away:

The contemplation of Messiah's birth would naturally induce a course of pious reflection, concerning the mercy thus vouchsafed, and respecting the oft-repeated promise of a great deliverer. And here, if any seed of vanity, any spark of self-exalting pride, had, by any means, lain dormant in the Virgin's mind, it must have inevitably expanded, and exploded; especially as fuel was amply provided in the last prophetic words of Hannah's hymn :

And he will give strength unto his KING ;

And he will exalt the horn of his MESSIAH :

How tempting the opportunity to blazon forth the titles of this long-predicted potentate ; to proclaim herself the parent of this king ; the mother of this great Messiah ! But not such was the spirit of the Virgin. Her hymn concludes, as it commenced and proceeded, with words characteristically modest and simple ; but, from their very simplicity and modesty, peculiarly dignified and impressive :

He hath succoured Israel his servant,

In remembrance of mercy,

(As he promised our fathers)

To Abraham and to his seed for ever.

On the technical niceties and beauties of the Virgin's hymn, I have little to say ; on the classical illustrations of it, nothing : for the latter, I refer to the commentators ; the former must be sufficiently obvious to attentive readers ; and none, probably, but attentive readers, will have accompanied me thus far.

The climax in the first two lines, I have already noticed ; Section XV. page 310.

The following quatrain is a fine example of epanodos :

He hath cast down potentates from their thrones ;
 And hath exalted the lowly :
 The hungry he hath filled with good things ;
 And the rich, he hath sent empty away.

Let this now, be compared with an epanodos quoted from Hesiod ; Sect. IV. note (7.) p. 172.

With ease he lifts the low, the haughty bends ;
 The lofty levels, and the poor befriends.

In Hesiod, the elevation of the poor and undistinguished, is placed first and last, to make, and to leave, a cheerful impression of the divine benignity. In the Virgin's song, the exaltation of the lowly, and the feeding of the hungry, are placed in the centre : they relate to her own case ; and therefore, with characteristic modesty, she assigns to those particulars the least prominent situation.

SECTION XXI.

IN the last section I endeavoured, by a tolerably close analysis, to illustrate the position of Bishop Cleaver, that, in the song of the Blessed Virgin, the considerations are chiefly personal. According to the same judicious Prelate, in the hymn of Zacharias, the great object is the salvation of the Jews. Now, this personal character of the Virgin's hymn, was promoted, as we have lately seen, by reference to a personal model, in the beautiful song of Hannah. And, on similar principles, we might expect to find the national character of Zacharias' hymn, sustained by approximation to a national model. But a proper national model is not to be sought in any single composition: we must rather look to a series of compositions, the productions of different writers, in different times, but all of the same nation, and partaking of a common literary character. And, to what series of this description can we, in the present instance, look with greater propriety or probability, than to the book of Psalms, which has somewhere been happily and not unjustly termed, the Liturgy of the Jewish people? It will accordingly be found, on close examination, that the hymn of Zacharias, not only in its general air, but in the particular form of its construction, ap-

proaches nearly to the prevalent manner of the Psalms. That prevalent manner has been accurately described by Bishop Horsley: “A very great, *I believe the far greater part*, are a sort of dramatic ode, consisting of dialogues between persons sustaining certain characters. In these dialogue-psalms, the persons are frequently the Psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say.” Preface to *The book of Psalms, translated from the Hebrew*, p. xv. The dramatic or dialogue form, which thus pervades the book of Psalms, admits of considerable variety: its leading characteristic, however, is, an alternate succession of parts, adapted to the purpose of alternate recitation, by two semi-choruses in the Jewish worship. With this character of composition, Zacharias must have been familiar, both as a pious and literate Jew, much conversant with the devotional lyric poetry of his country, and as an officiating priest, accustomed to bear his part in the choral service of the temple. And it appears to me, that the true meaning, and even the grammatical construction, of this hymn cannot be satisfactorily elucidated, without resorting to the conclusion, that it was composed in that alternate form, so familiar to his mind, and so deeply associated in his heart with all his most cheerful, and most sacred recollections. I suppose, therefore, that the hymn of Zacharias opens with

a proem or grand chorus, declaratory of its general subject, contained in the first line; and then, immediately subdivides itself into two semi-choruses, resembling those distributed between the officiating Priests and Levites in the temple service. I further suppose, that each part or semi-chorus forms in itself a distinct continuous sense, incommiscible with the sense of the alternate or responsive strains of the other part or semichorus: insomuch, that by reading the whole ode as one undivided poem, neither the meaning nor the grammar of it can be rightly comprehended: while, by uniting the scattered parts of each semi-chorus taken separately from the other, so as to form two distinct consecutive divisions of the poem, the sense of each, will be distinctly apparent, and the grammatical construction of the whole, will be freed from every embarrassment. Nor, should it be omitted, that such alternations of sense are frequent in Hebrew poetry: and the attentive reader cannot fail to recollect, that exemplifications of this particular construction, on a smaller scale indeed, but still undeniable exemplifications, have been adduced in the present work. I will now produce the hymn, distributed on the principles just laid down; and I shall then endeavour to establish, by suitable observations, the propriety and advantage of this distribution.

S. LUKE, I. 67—79.

Και Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλησθῆναι πνεύματος ἁγίου, καὶ
 προεφητεύσει, λέγων :

CHORUS.

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ὁ ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ :

1. SEMI-CHORUS.

ὅτι ἐπεσκεψάτο [τον λαον αὐτου.]

2. SEMI-CHORUS.

και ἐποίησε λυτρωσιν τω λαω αὐτου·

1. SEMI-CHORUS.

και η̄γειρε κερας σωτηριας ἡμιν,
εν τω οικω δαβιδ, του παιδος αὐτου·

2. SEMI-CHORUS.

καθως ἐλαλησε δια στοματος των ἁγιων,
των απ' αιωνος προφητων αὐτου·

1. SEMI-CHORUS.

σωτηριαν ἐξ ἐχθρων ἡμων,
και εκ χειρος παντων των μισουντων ἡμας :

2. SEMI-CHORUS.

ποιησαι ελεος μετα των πατερων ἡμων,
και μνησθηναι διαδηκης ἁγιας αὐτου·
ὄρκον ὃν ὤμοσε προς αβρααμ τον πατερα ἡμων·
του δουναι ἡμιν, αφοβως, εκ χειρος των ἐχθρων ῥυσθεντας,
λατρευειν αὐτω, εν ὀσιοτητι, και δικαιοσυνη,
ενωπιον αὐτου, πασας τας ἡμερας της ζωης ἡμων :

1. SEMI-CHORUS.

και συ, παιδιον, προφητης ὑψιστου κληθηση·
προπορευση γαρ προ προσωπου Κυριου,
ἑτοιμασαι ὁδους αὐτου :

2. SEMI-CHORUS.

του δουναι γνωσιν σωτηριας τω λαω αὐτου,
εν ἀφεσει ἁμαρτιων αὐτων :

1. SEMI-CHORUS.

δια σπλαγχνα ελεους Θεου ἡμων,
εν οἷς ἐπεσκεψάτο ἡμας ανατολη ἐξ ὑψους,
ἐπιφαναι τοις εν σκοτει και σκια θανατου καθημενοις.

2. SEMI-CHORUS.

του κατευθυναι τους ποδας ἡμων εις ὁδον ειρηνης.

S. LUKE, I. 67—79.

And Zacharias his father was filled with the Holy Spirit,
and prophesied, saying :

CHORUS.

BLESSED BE THE LORD GOD OF ISRAEL !

1. SEMI-CHORUS.

For he hath visited [his people;]

2. SEMI-CHORUS.

And he hath effected redemption for his people :

1. SEMI-CHORUS.

And he hath raised up an horn of salvation for us,
In the house of David his servant ;

2. SEMI-CHORUS.

As he promised by the mouth of the saints,
His prophets from the beginning ;

1. SEMI-CHORUS.

Salvation from our enemies ;
Even from the hand of all who hate us :

2. SEMI-CHORUS.

To perform mercy toward our fathers ;
And to remember his holy covenant ;
The oath which he sware unto Abraham our father ;
Of giving us, without fear, delivered from the hands of
our enemies,
To serve him, in holiness and righteousness,
Before him, all the days of our life ;

1. SEMI-CHORUS.

And thou, babe, shalt be called a prophet of the Most High ;
For thou shalt go before the face of the Lord,
To prepare his ways :

2. SEMI-CHORUS.

Of giving knowledge of salvation to his people,
By remission of their sins ;

1. SEMI-CHORUS.

Through the tender mercies of our God ;
Whereby the dawning from High hath visited us,
To shine on those who sit down in darkness and the
shadow of death.

2. SEMI-CHORUS.

Of guiding our feet into the way of peace.

For the reader's greater convenience, the Song shall be now divided into its distinct parts ; the several members of each semi-chorus being respectively brought together ; and one alternate quatrain of the second semi-chorus being adjusted, by uniting, as the alternation of sense demands, the first line with the third, and the second line with the fourth :

CHORUS.

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ὁ ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ.

1. SEMI-CHORUS.

ὅτι ἐπεσκεψάτο [τον λαον αὐτου.]
καὶ ἠγειρε κερας σωτηριας ἡμιν,
ἐν τῷ οἰκῷ δαβιδ, του παιδος αὐτου·
σωτηριαν ἐξ ἐχθρων ἡμων,
καὶ ἐκ χειρος παντων των μισουντων η̄μας :
καὶ συ, παιδιον, προφητης ὑψιστου κληδηση,
προπορευση γαρ προ προσωπου Κυριου.
ἑτοιμασαι οδους αὐτου·
δια σπλαγχνα ελεους θεου ἡμων,
ἐν οἷς ἐπεσκεψάτο ἡμας ἡ ανατολη ἐξ ὑψους,
ἐπιφαναι τοις ἐν σκοτει και σκια θανατου καθημενοις.

2. SEMI-CHORUS.

καὶ ἐποίησε λυτρωσιν τῷ λαῷ αὐτου·
καθως ἐλάλησε δια φοματος των ἁγιων,
των ἀπ' αιωνος προφητων αὐτου,
ποιησαι ελεος μετα των πατερων η̄μων,
ὄρκον ὃν ὠμοσε προς ἀβρααμ τον πατερα ἡμων·

και μνησθηναι διαθηκης ἁγιας αὐτου,
του δουναι ἡμιν, ἀφοβως, ἐκ χειρος των ἐχθρων ῥυσθεντας,
λατρευειν αὐτω, ἐν ὀσιότητι και δικαιοσυνη,
ἐνωπιον αὐτου, πασας τας ἡμέρας της ζωης ἡμων:
του δουναι γνωσιν της σωτηριας τω λαω αὐτου,
ἐν ἀφεσει ἀμαρτιων:
του κατευθῦναι τους ποδας ἡμων εἰς ὄδον εἰρηνης.

CHORUS.

BLESSED BE THE LORD GOD OF ISRAEL!

1. SEMI-CHORUS.

For he hath visited [his people,]
And he hath raised up an horn of salvation for us,
In the house of David his servant;
Salvation from our enemies,
Even from the hand of all who hate us:
And thou, babe, shalt be called a prophet of the Most
High,
For thou shalt go before the face of the Lord,
To prepare his ways:
Through the tender mercies of our God,
Whereby the dawning from on high hath visited us,
To shine on those who sit down in darkness and the
shadow of death.

2. SEMI-CHORUS.

And he hath effected redemption for his people,
As he promised by the mouth of the saints,
His prophets, from the beginning,
To perform mercy toward our fathers,
The oath which he sware unto Abraham our father;
And to remember his holy covenant,
Of giving us, without fear, delivered from the hand of
our enemies,
To serve him, in holiness and righteousness,
Before him, all the days of our life:
Of giving knowledge of salvation to his people,
By remission of their sins:
Of guiding our feet into the way of peace.

Having thus distributed the hymn of Zacharias, according to the principles of the Hebrew dramatic or responsive ode, I must next endeavour to establish the propriety and advantage of this distribution. Its propriety may, I conceive, be established, by considering the sense which it affords.

The first line, as I already intimated, may be accounted a grand chorus, or proem, declaratory of the general subject of this sacred ode: the attribution, namely, of blessing or praise to the God of Israel. In the next two lines there is, according to a very common usage of Hebrew poetry, a division of the subject into the two great branches of God's mercy to be celebrated; the *visitation*, and the *redemption* of his people; 1. ὅτι ἐπεσκεψάτο [τον λαον αὐτου:] * 2. ὅτι ἐποίησε λυτρωσιν τω λαω αὐτου. The first of these branches is, at intervals, pursued by the first semi-chorus; the second of these branches is, with like intervals, pursued by the second semi-chorus; and, as I hope immediately to shew, the separate portions of each semi-chorus, when united, form a distinct, and most instructive sense, without break or interruption.

The topic given to the first semi-chorus by the *Divine Visitation*, extends no further, as I conceive, than the commencement of the Christian system; the Epiphany of our blessed Lord. The horn of salvation is raised, that is, a Prince and Saviour comes into the world; the nature of that salvation

* “ ὅτι ἐπεσκεψάτο.] Nimirum τον λαον, quod hic repetendum ex membro sequenti; cui similia loquendi genera reperies, Prov. xxxi. 30. Genes. xxi. 1. 2. 24. et alibi.” *Grotius*.

is next intimated, under the very general character of deliverance from enemies; the herald or precursor is then introduced, to prepare the Saviour's way; and lastly, that tender mercy is celebrated, which has just begun to dawn on a benighted world. The entire substance of this semi-chorus, it will be observed, is initiatory or introductory.

The subject of the second semi-chorus, afforded by the *Divinely-effected Redemption*, is far wider in its range; extending beyond the bare commencement, to the practical fruits, of Christian salvation. The whole succession of the prophets, from the beginning, that is, from the first promise made in the garden of Eden, is brought before our view: Abraham, the father of the faithful, is next introduced as a party in the gracious covenant of promise: that covenant is then progressively opened out, as implying, deliverance from guilty terror, establishment in piety and goodness, knowledge of the œconomy of redemption, and a safe guidance into the way of everlasting peace. As, in the former semi-chorus, all was but initiatory and introductory; so, in this latter semi-chorus, there is an orderly progress towards perfection. In the one, the closing words leave us at the *terminus a quo*, at the point where our Lord, upon his first coming, found the Jewish people; *sitting in darkness, and the shadow of death*: in the other, the very first words indicate a fulness of effect; *εποιησε λυτρωσιν*, *he hath effected redemption*; and the concluding words bring us to the *terminus ad quem*; the haven where we all would be; THE WAY OF PEACE: for, to men

or angels, no higher end can be proposed than that “Peace of God, which passeth all understanding.”

In addition to the distinct and most instructive meaning thus afforded, there are certain *verbal* indications, which tend further to establish the propriety of this alternate distribution, by affording presumptive evidence of a separate continuity in each semi-chorus.

In the first semi-chorus, we have *επεσκεψατο* at the commencement, and *επεσκεψατο* at the close, indicating a distinct subject begun and ended; we have also *κερας σωτηριας*, and *σωτηριαν* put in apposition with it; an apposition obscured, and altogether doubtful, unless we dispose of the intermediate words, by referring them to another series of responsive verses.

In the second semi-chorus, we have *εποιησε λυτρωσιν*, and, in correspondence with it, *ποιησαι ελεος*: while the three gerundial infinitives, *του δουναι*, *του δουναι*, and *του κατευθυναι*, all co-ordinately depend upon *διαδηκης αγιας*, and, by the very fact of their gerundial form, are kept incommiscible with the intermediate infinitives, *ετοιμασαι*, and *επιφαναι*; which intermediate infinitives, again, are, from this incommiscibility, referable to the first semi-chorus.

Some terms, it must be observed, are common to both semi-choruses; but with such circumstantial variations, as considerably increase the probability, that these semi-choruses are distinct one from the other; the former of them initiatory, and the latter, perfective. In the first semi-chorus, we have

κερας σωτηριας, in the second, γνωσιν σωτηριας : the horn of salvation raised, in the former case ; an introductory measure : the knowledge of salvation granted, in the latter case ; a perfective consummation. Again ; in the first semi-chorus, we have σπλαγχνα ελεους, the first risings, or emotions of mercy : in the second semi-chorus, we have ποιησαι ελεος, those risings, or emotions, brought into action, and productive of their natural result.

In thus attempting to evince the *propriety* of this distribution, I have, perhaps, made some progress towards the establishment of its *advantage* : but that advantage will be very apparent, if we refer to the numerous difficulties both of grammar and construction, which, in this hymn, have exercised the ingenuity, and almost exhausted the conjectures, of the critics. Those difficulties it would be foreign from the purpose of these pages to detail, or even to enumerate ; but some estimate of them may be formed, from the bare inspection of the names annexed to different modes of accounting for the government of two words in this poem ; and from the additional fact, that, within the compass of these twelve verses, there are about ten other questions of grammar or construction, which have, in like manner, divided the commentators : the two words to which I have alluded, are σωτηριαν and ορκον : I by no means pretend to give a full *Synopsis Criticorum* upon them : the following authorities have been derived from my own limited collection of books :

V. 71. σωτηριαν.]

- Governed of, ελαλησε. Erasmus, Beza, Zegerus, Grotius, Lightfoot, Elsner, Wolfius, Rosenmüller.
- δουναι, understood after ελαλησε. Goth. version. Some commentators quoted, but not named, by Wolfius.
- ηγειρε, in apposition with κερας σωτηριας, verse 70, being enclosed in a parenthesis. Euthymius, Homberg, Camerarius, Bengel, Bp. Pierce, Dr. Campbell, Noesselt, Fischer, Griesbach, Kuinöel. And as a possible, but not the best way, Lightfoot, and Rosenmüller. This is the government afforded by the proposed alternate distribution.

V. 73. ὄρκον.]

- Governed of, ελαλησε. Zegerus, Grotius.
- μνησθηναι, ὄρκον being put for ὄρκου, and receiving the accusative form from the subsequent relative ὄν. Euthymius, Lightfoot, Elsner, Bengel, Stark, Krumbholz, Koecher, Valckenaer, Kuinöel.
- Governed of, του δουναι. Pistophilus, Stockius, Markland, ap. Bowyer, Conj.
- Read, ὄρκου. Theophylact, Beza, Vitringa, Bp. Pierce.
- καθ' ὄρκον. Camerarius, Schmidt, Bos, Homberg, Wolfius, Palairet, Blackwall, Georgius, Rosenmüller.
- Governed of, ποιησαι, in apposition with ελεος. This way I do not recollect to have seen proposed by any of the commentators: it is, however, supplied by the easy resolution of an alternate quatrain, as exhibited in the above distribution of this Hymn.

Such are the difficulties presented only by *two words* : as to the difficulties of the passage at large, I shall cite the opinions of one or two distinguished critics.

“ This hymn appears to have been spoken in
 “ Hebrew, not in Chaldee, the vernacular idiom ;
 “ for the Jews still used Hebrew in their prayers :
 “ Its not having been composed in the mother
 “ tongue, may explain why the periods are so *un-*
 “ *rounded, consisting of many short clauses FORCI-*
 “ *BLY brought together.*” Michaelis. *Anmerk,*
 quoted by Bp. Middleton in loc. When the
 learned Professor speaks of “ clauses forcibly
 “ brought together,” he means, so brought to-
 gether, as to give a *forced* construction, to occasion a
 harshness in the composition.

“ The Hebrew idiom and phrases of this hymn
 “ appear to have occasioned inaccuracies in the
 “ Greek, and exercised the acumen of the critics.”
 Ellesly’s Annotations.

“ It is evident to any one who inspects the Greek,
 “ that this hymn is deficient as to the full sense of
 “ it, from verse 71, to verse 75.” Whitby, Annotat.

I will now only request the reader to examine with attention, the two distinct semi-choruses into which I have divided this hymn ; and to pronounce, whether, in the grammar or construction of them, after this distribution, there remains the slightest difficulty ; whether the clauses are forcibly brought together ; whether there are any inaccuracies in the Greek ; and whether there is the least deficiency in the sense. If, on all these questions, the

decision be, as I think it must be, favourable, the conclusion naturally follows, that the proposed mode of distribution, which thus solves all apparent difficulties, cannot be remote from the truth of things.

The novelty of this arrangement may possibly startle some readers. But, on the other hand, it should be considered, that the perplexities of commentators have arisen from their universal adoption (whatever may have been their minor differences) of one common course. Their attempts at explanation have, without exception, proceeded on the principles of Greek philology. But, as Dr. Campbell properly observes, this Scripture song “is expressed in the oriental poetic idiom, resembling the Psalms.” Now, the effort could not be more extravagant, or less successful, to adjust the metres of an Æschylean chorus by the rules of Hebrew parallelism, than to account for the obscurities of a Hebrew ode, on classical principles, or by the mere grammatical idiom of the Greek language. My attempt, on the contrary, has been, to arrange this hymn according to certain acknowledged peculiarities of the Hebrew lyric poetry; and the consequence seems to be, that, in virtue of this arrangement, combinations of words which baffled the skill of the ablest scholars, appear, in no respect, to transgress the just principles of good grammar, good composition, or good sense.

I should not have omitted noticing, that, by the proposed arrangement, the impropriety is avoided,

of attributing to S. John Baptist an office, which seems to be the incommunicable privilege of Christ himself; that of “giving knowledge of salvation “to his people by the remission of their sins.”

On comparing the hymn of Zacharias with the song of the Virgin, it is remarkable, that, where the latter ends, the former begins; with the testimony of prophetic Scripture: that, while the Virgin, from native humility, makes no express mention, either of the power of her Son, or of his descent, through herself, from the royal house of David, that power and descent are clearly and pointedly asserted by Zacharias: and, lastly, that the progress of the subject in importance and dignity is indisputably certain; the last, and highest theme of the Virgin, is a statement couched in the most general terms, that God “hath succoured Israel.” How beautifully, how practically, and with what elevation both of sentiment and language, that general notion of succour is expanded, and advanced upon, by Zacharias, we have already seen. But the subject rises yet higher, in the song of the venerable Symeon; which I propose to consider in the following section.

SECTION XXII.

THE SONG of Symeon rises above the two preceding, in importance, dignity, and interest. He does not, like the Virgin, confine himself to the expression of personal feeling : he does not, like Zacharias, exclusively celebrate the salvation of a single people : but, while his individual feeling is profound, and the expression of it, even at this day, is most affecting ; while “ the consolation of Israel ” had been his hope through life, and the arrival of that consolation is the signal for his peaceful dissolution, — the largeness of his mind and heart embraces all the world : and Gentiles and Jews, the benighted nations and the chosen people, are, in his view, but one united family of the redeemed : he sees, with a prophetic glance, the standard of salvation raised before the face of all people ; he beholds, by anticipation, the meridian splendour of that luminary, which is to be “ a light to lighten the Gentiles, and the glory of God’s people Israel.”

We have seen, that the personal character of the Virgin’s hymn, was promoted by reference to a personal model ; and the national character of Zacharias’ hymn, sustained by approximation to a national model : now, it is at least equally remarkable, that the evangelical and catholic spirit of Symeon, de-

rives appropriate matter, and suitable expressions, from the evangelical and catholic prophet Isaiah. The universality of Christ's gospel, is the joyful theme of the expiring saint; the universality of Christ's gospel, is, if we may so speak, the favourite prediction of the exulting prophet. It, therefore, seems extremely probable, that, both from congeniality of mind, and through the guidance of all-seeing wisdom, the venerable Symeon, while waiting for the advent of that Messiah, whom his aged eyes were to behold, had made Isaiah the companion of his secret meditations; and certain it is, that meet fruits of such companionship are visible in the language of his dying song. That song we may now proceed to examine.

ΚΑΙ ΕΤΑΘΓΗΣΕ ΤΟΝ ΘΕΟΝ, ΚΑΙ ΕΙΠΕ:

νυν απολυεις τον δουλον σου, δεσποτα,
κατα το ρημα σου, εν ειρηνη·
οτι ειδον οι οφθαλμοι μου το σωτηριον σου,
ο ητοιμασας κατα προσωπον παντων των λαων·
φως εις αποκαλυψιν εθνων,
και δοξαν λαου σου ισραηλ.

AND HE BLESSED GOD, AND SAID:

Now releasest thou thy servant, Lord,
According to thy word, in peace:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples:
A light for the unveiling of the Gentiles;
And the glory of thy people Israel.

S. Luke, ii. 28—32.

In the last two lines of this poem, an allusion is made to two passages of the prophet; which,

accordingly, have been cited by many commentators:

I will give thee for a covenant to the people;
And for a *light to the Gentiles*.

Isaiah, xlii. 6.

I will give thee for a *light to the Gentiles*;
To be my salvation [*σωτηριω*. Sept.] to the end of the
earth:

Saying to the bounden, go forth;

And to those that are in darkness, be *unveiled*. [*ανακαλυφ-
σηναι*. Sept.]

Isaiah, xlix. 6, 9.

a third passage has been adduced by Grotius:

And I will give in Sion *salvation*;
To ISRAEL I will give MY GLORY.

Isaiah, xlvi. 13.

That these three passages were present to the mind of Symeon; while uttering his hymn, I have no hesitation in believing: but there is a profounder, though less palpably obvious, reference, which the commentators have not noticed; and which, I conceive, must be carefully examined, in order to the just elucidation of Symeon's prophetic words. Towards this examination, a few preparatory hints may here be not unserviceable.

In the last section, it was observed, that, where the Virgin ends, Zacharias begins; with the testimony of prophetic Scripture. It may now be added, that, where Zacharias ends, Symeon begins. These three favoured individuals all spake as the Spirit gave them utterance; and matters have been so ordered, that each subsequent, advances upon

each preceding speaker, not only in the dignity, but in the chronological order, of their respective subjects. The Virgin gives vent to her *immediate* feelings; and her subject closes with the birth of the Messiah. Zacharias opens a *prospective*, though limited field of vision; he begins with the gracious visitation of Messiah's birth, and ends with the guidance of the Jewish people into the way of peace. But Symeon altogether passes by the first gathering of Jewish converts: he commences with the removal of the veil (*αποκαλυψιν εθνων*. Conf. 2 Cor. iii. 18. iv. 6.) from the understanding and affections of the Gentiles; and concludes with that final manifestation of divine glory, when, after the fulness of the Gentiles shall have come in, all Israel shall be saved. And now, I may invite attention to the words of the prophet:

Arise; be thou enlightened; for thy light is come;
 And the glory of JEHOVAH is risen upon thee:
 For behold, darkness shall cover the land;
 And a thick vapour the nations:
 But upon thee shall JEHOVAH arise;
 And his glory upon thee shall be conspicuous:
 And the nations shall walk in thy light;
 And kings in the brightness of thy rising.

Isaiah, lx. 1—3.

“The subject of this chapter,” says Bishop Lowth,
 “is the great increase and flourishing state of the
 “church of God, by the conversion and accession
 “of the heathen nations to it; which is set forth
 “in such ample and exalted terms as plainly
 “shew, that the full completion of this prophecy

“ is reserved for future times. This subject is
 “ displayed in the most splendid colours, under a
 “ great variety of images highly poetical, designed
 “ to give a general idea of the glories of that
 “ perfect state of the church of God, which we
 “ are taught to expect in the latter times ; when
 “ the fulness of the Gentiles shall come in, and
 “ the Jews shall be converted and gathered from
 “ their dispersions ; and the kingdoms of this
 “ world shall become the kingdoms of our Lord,
 “ and of his Christ.” Translat. of Isaiah. Note
 in loc. p. 257.

After a general statement so able and satisfactory, it is needful only to add a few words of more special observation. The first two lines of the above extract from Isaiah form a beautiful and very significant epanodos ; which may be thus resolved into a *direct* parallelism :

Arise ; for the glory of JEHOVAH is *risen* upon thee ;
 Be thou *enlightened* ; for thy *light* is come.

The first of these newly-constructed lines, formed by the juxta-position of the first and last clauses of the original couplet, is an address to the Jews of the latter days ; *fallen* by their long and perverse rejection of the true Messiah, but now invited to *ARISE*, because the long-promised glory is *RISEN UPON THEM*. The second of these lines, formed by the two intermediate clauses of the original, is an address to the Gentiles ; long immersed in *darkness*, but now called to *BE ENLIGHTENED*, because their *LIGHT IS COME*. And what are this *LIGHT*,

and this GLORY? We are informed by the venerable Symeon, whose words at once give and receive elucidation, to and from, the words of Isaiah: that "*Salvation*," which his eyes were just given to behold, or, (to resolve a common orientalism into an equivalent unfigurative expression) that SAVIOUR, whom he had just taken up in his aged arms, is to be the *light of the Gentiles*, and the *glory of God's people Israel*: an exposition, which fixes the sense of the terms in the prophet; referring the LIGHT, to *converts from among the nations*; and the GLORY, to *Jews of the final restoration*.

On the *verbal* proprieties and beauties of the passage from Isaiah, it were foreign from my purpose to enlarge. The reader can scarcely have failed to observe the decorum, with which, in the opening epanodos, the first and the last place are given to God's chosen people. There is, besides, a manifest gradation in several of the parallel terms. To "*arise*," is more than to "*be enlightened*;" the epanodostic form requiring that the more emphatic term should have the first place: while *glory*, and not glory in the abstract, but "*the glory of JEHOVAH*," is incomparably superior to simple "*light*;" and here, the epanodos assigns at its close, the last as the most conspicuous place, to the most important member. And lastly, the phrase, "*is risen upon thee*," exceeds, both in definiteness and emphasis, the expression, "*is come*." The progressive sense of the terms in the Song of Symeon, has been thus noted by the learned Markland: "Observe the distinction between $\phi\omega\varsigma$, light, and $\delta\omicron\zeta\alpha$,

“ an extraordinary glory, or glorious light : φως to
 “ the Gentiles ; and δοξα to Israel.” Ap. Bowyer,
 Conj. p. 193. ed. 4to. 1812.

The next words of Isaiah would, at the first
 view, appear to imply an utter retrogradation :

For behold, darkness shall cover the land ;
 And a thick vapour the nations :

But the retrogradation is *only* apparent ; the first
 couplet relates to the latter times ; *this* couplet
 states the condition of things previous to these
 latter times : the darkening of the land, (THE *land*
κατ' εβοχην, Palestine, the holy land.) and the gross
 beclouding of the nations, refer to that interme-
 diate prevalence of judicial infatuation, among the
 dispersed Jews, and of arrogant infidelity, among
 Gentiles nominally Christian, which prophecies,
 already partially fulfilled, assure us, must follow the
first conversion of the nations, and precede the
final restoration of the Jews. For this important
 couplet, no equivalent, and no elucidation, are pro-
 vided in the *Song* of Symeon ; but his subsequent
 address to Joseph and Mary, (omitting the paren-
 thetic clause, which applies *personally* to the latter)
 appears to me elucidative of the prophet Isaiah, in
 an eminent degree :

ιδου ουτος κειται εις πτωσιν και ανασασιν πολλων εν τω
 ισραηλ.
 και εις σημειον αντιλεγομενον . . .
 οπως ανακαλυφθωσιν εκ πολλων καρδιων διαλογισμοι.

Behold, this child is appointed for the fall, and rising
 again of many in Israel ;

And for a mark to be spoken against; . . .

In order that from many hearts disputations may be revealed.

S. Luke, ii. 34, 35.

Of these lines, the first (I am ready to conclude) refers to the rejection of Christ by the Jews; to the consequent rejection of the Jews by God; and to their final restoration from this fallen state: the second line probably relates to the denial of Christ among the Gentiles; whether opposing his mission altogether, or distorting and evading the Scriptural evidence of his full and everlasting Godhead: and the third line may be explained, as relating at large to *unbelievers* and *misbelievers*, whether among Jews or Gentiles. The painful part of this prediction, affords an awful commentary on that darkness in Isaiah which covers the land, and that thick vapour which covers the nations; its encouraging clause, *και ανασασιν πολλων εν τω ισραηλ*, “*And rising again of many in Israel,*” leads us, at once, to the first word of the cited prophecy, *ARISE!*—that is, manifestly, *RECOVER FROM THY FALL*: but it leads us yet more particularly to the following quatrain:

But upon thee shall *JEHOVAH* arise;
 And his glory upon thee shall be conspicuous:
 And the nations shall walk in thy light;
 And kings in the brightness of thy rising:

Words prophetically descriptive of the Christian church in its consummate state; when Jews and Gentiles shall be united as one fold under one Shepherd; when, the *fulness of the Gentiles* shall have induced the *fulness of the Jews*; and when the

joint efficacy of these two *πληρωματα* shall have drawn kings to be the Fathers, and queens the Mothers of the Church, at length triumphant upon earth.

On the gradations of sense throughout the last six lines of the citation from Isaiah, I will not dwell: it may, however, be just noticed, that the glory of Jehovah, which, in the first couplet, is only said to have *arisen*, is here pronounced to be *conspicuous*; an advance, as from the first appearance of the morning sun, to the bright effulgence of his noon-tide splendour. Towards the close of the chapter, the climax is carried yet higher:

The sun shall be no more thy light by day;
 Neither by night shall the moon enlighten thee:
 But JEHOVAH shall be to thee an everlasting light;
 And THY GOD thy glory!

V. 19.

On which verse, read Vitringa; and especially compare, Rev. xxi. 23. xxii. 5.

It remains, that I should make one or two parting observations on the song of Symeon. The brevity united with the importance of this composition, bespeaks a mind familiar with the scope of prophecy, and long habituated to holy contemplation: on such a subject, such a mind alone, could have been satisfied with so few words; and by those few words, as by an electric touch, could have excited a vast train of thought in every prepared and competent reader of the sacred volume. It is remarkable, that while Symeon is thus brief, the Virgin and Zacharias are comparatively diffuse.

However this fact may be accounted for, the fact was undoubtedly productive of advantage. The topics of the Virgin and of Zacharias, could not fail to be intelligible, grateful, and beneficial, to any Jewish auditors, in whom the principle of piety existed; expansion therefore, was, in their hymns, perfectly in place. The subject, on the contrary, of Symeon's Song, must, if fully expanded, have shocked the most inveterate prejudices of his countrymen*: compression, therefore, was, in this place, at least equally expedient. His deeply contemplative mind had risen far above the level of his age and nation: he both knew and felt more, than he could, with safety to himself, or, in that early stage, with advantage to his countrymen, have clearly promulgated. It would seem, therefore, to have been a wise and merciful arrangement, that he should have been just spared, to leave his testimony on record, in few words, expressive only to the intelligent; — (φωναίλα συνέλοισιν) and, this service performed, rather for futurity than for the existing generation, that the good old man should immediately close his days in peace.

The time chosen for the *publication* of this series of hymns, would seem corroborative of this con-
 jec-

* At a later period, S. Paul, in his defence before the Jewish people, after narrating the circumstances of his conversion, added the following clause of the Divine commission which he had received: — “Depart: for I will send thee far hence, TO THE “GENTILES.” And what was the consequence? — “They gave him audience *unto this word*, and then lifted up their voices and said, Away with such a *fellow from the earth*; — *it is not fit that he should live!*” Acts, xxii. 21, 22. Could this people have borne an *expansion* of Symeon's Song? I trow not.

ture. The three poems could not, without injury have been separately given to the world, so much light do they mutually reflect upon each other. All of them, therefore, were at once published, by the same author ; by S. Luke, the third of the evangelists in order of time ; who wrote expressly for the Gentile converts. Is it improbable, that *all* were withheld, till this advanced period, because, at any earlier day, the third of the series could not have appeared, without needlessly, and prematurely shocking the prejudices even of good men ? “ I “ have yet many things to say unto you, but ye “ cannot bear them now,” were the words of our Lord to his disciples : can we doubt, that the Holy Spirit who guided the evangelists, exercised a similar discretion ?

SECTION XXIII.

BEFORE I close these pages, I think it right to produce one or two specimens of the sententious and poetical parallelism from the New Testament, of greater length than any which have occurred in the preceding Sections. These may serve as a sort of *praxis* for the student; and, if carefully examined, may afford him no inconsiderable assistance, in his future efforts, to analyse the style of Holy Scripture, and to trace its orderly connexion.

The first of these specimens is the SERMON ON THE MOUNT; in selecting which, I have consulted the convenience, and, as I trust, the advantage, of the biblical enquirer. So many detached portions of this discourse have been already extracted and observed upon, as greatly to facilitate the application to the remainder, of the principles laid down in Bishop Lowth's Prælections, and in the present work. And the discourse at large is so perfect an example of well-arranged composition; the parts are so linked together by mutual dependence; and so contribute, by their union, to give the effect of one harmonious whole, promoting one great object, — the spiritual advancement of all who have minds to comprehend, and hearts to feel, — that I am persuaded it would be an act of in-

justice to the reader, not to place before him the entire production, in a form which I have myself found more elucidative of our Lord's method and meaning, than, perhaps, all the observations, of all the commentators, whom I have had it in my power to consult.

S. MATTHEW, IV. 25. v. VI. VII.

Και ηκολουθησαν αυτω οχλοι πολλοι, απο της γαλιλαιας, και δεκαπολεως, και ιεροσολυμων, και ιουδαιας, και περαν του ιορδανου· ιδων δε τους οχλους, ανεβη εις το ορος· και καθισαντος αυτου, προσηλθον αυτω οι μαθηται αυτου· και, ανοιξας το στομα αυτου, εδιδασκεν αυτους, λεγων :

μακαριοι οι πτωχοι τω πνευματι· οτι αυτων εστιν η βασιλεια των ουρανων :

μακαριοι οι πενθουντες· οτι αυτοι παρακληθησονται :

μακαριοι οι πραιοι· οτι αυτοι κληρονομησουσι την γην :

μακαριοι οι πεινωντες και διψωντες την δικαιοσυνην· οτι αυτοι χορτασθησονται :

μακαριοι οι ελεημονες· οτι αυτοι ελεηθησονται :

μακαριοι οι καθαροι τη καρδια· οτι αυτοι τον Θεον οψονται :

μακαριοι οι ειρηνοποιοι· οτι αυτοι υιοι Θεου κληθησονται :

μακαριοι οι δεδιωγμενοι ενεκεν δικαιοσυνης· οτι αυτων εστιν η βασιλεια των ουρανων :

μακαριοι εσε, όταν ονειδισωσιν υμας και διωξωσι,

και ειπωσι παν πονηρον ρημα καθ' υμων, ψευδομενοι, ενεκεν εμου :

χαιριετε και αγαλλιασθε·

οτι ο μισθος υμων πολυς εν τοις ουρανοις·

ουτω γαρ εδιωξαν τους προφητας, τους προ υμων.

υμεις εσε το αλας της γης :

εαν δε το αλας μωρανθη, εν τινι αλισθησεται ;

εις ουδεν ισχυει ετι, ει μη βληθηναι εξω,

και καταπατεισθαι υπο των ανθρωπων :

ὕμεις εἶτε τῷ φῶς τοῦ κόσμου :

οὐ δύναται πόλις κρυθῆναι, ἐπάνω ὄρους κειμένη·
οὐδὲ καιοῦσι λυχνόν, καὶ τιθεῖσιν αὐτὸν ὑπὸ τὸν μῶδιον ;
ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λαμπεῖ πασι τοῖς ἐν τῇ οἰκίᾳ :
οὕτω λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων ;
ὅπως ἰδῶσιν ὑμῶν τὰ καλά ἔργα,
καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

μη νομισθεὶτε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας·
οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι :

ἀμὴν γὰρ λέγω ὑμῖν·

ἕως ἀν παρῆλθῃ ὁ οὐρανὸς καὶ ἡ γῆ,
ἰωτὰ ἐν ἡ μιᾷ κεραίᾳ οὐ μὴ παρῆλθῃ,
ἀπο τοῦ νόμου, ἕως ἀν πάντα γενῆται :
ὅς ἐάν οὖν λύσῃ μιᾶν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων,
καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,
ἐλαχίστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν :
ὅς δ' ἀν ποιήσῃ, καὶ διδάξῃ,
οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

λέγω γὰρ ὑμῖν·

ὅτι ἐάν μὴ περὶ σσεῦση ἢ δικαιοσύνη ὑμῶν,
πλεῖον τῶν γραμματέων ἢ φαρισαίων,
οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις

οὐ φονεῦσεῖς·

ὅς δ' ἀν φονεύσῃ,

ἐνοχὸς ἐστὶ τῇ κρίσει :

ἐγὼ δὲ λέγω ὑμῖν·

ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ,

ἐνοχὸς ἐστὶ τῇ κρίσει·

ὅς δ' ἀν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥάκα,

ἐνοχὸς ἐστὶ τῷ συνέδριῳ·

ὅς δ' ἀν εἴπῃ, μωρε,

ἐνοχὸς ἐστὶ εἰς τὴν γέενναν τοῦ πυρός.

ἐάν οὖν προσφῆρῃς τὸ δῶρον σου ἐπὶ τὴν θυσιαστηρίον,

κακεῖ μνησθήσῃ ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σου·

ἀφῆς ἐκεῖ τὸ δῶρον σου ἐμπροσθεν τοῦ θυσιαστηρίου, καὶ

πρῶτον διαλλαγῆθι τῷ ἀδελφῷ σου,

[ὕπαγε·

και τοτε ελθων, προσφερε το δωρον σου.
 ισθι ευνοων τω αντιδικω σου ταχυ,
 εως οτι ει εν τω οδου μετ' αυτου·
 μηποτε σε παραδω ο αντιδικης τω κριτη·
 και ο κριτης σε παραδω τω υπηρετη·
 και εις φυλακην βληθηση :

αμην λεγω σοι,
 ου μη εξελθης εκειθεν,
 εως αν αποδωσ τον εσχατον κοδραντην.

ηκουσατε οτι ερρεθη τοις αρχαιοις,
 ου μοιχευσεις :

εγω δε λεγω υμιν,
 οτι πας ο βλεπων γυναικα προς το επιθυμησαι αυτης,
 ηδε εμοιχευσεν αυτην εν τη καρδια αυτου :
 ει δε ο οφθαλμος σου ο δεξιος σκανδαλιζει σε,
 εξελε αυτον και βαλε απο σου·

συμφερει γαρ σοι, ινα αποληται εν των μελων σου,
 και μη ολον το σωμα σου βληθη εις γεενναν :
 και ει η δεξια σου χειρ σκανδαλιζει σε,
 εκκοψον αυτον, και βαλε απο σου·

συμφερει γαρ σοι, ινα αποληται εν των μελων σου,
 και μη ολον το σωμα σου βληθη εις γεενναν.

ερρεθη δε,
 οτι ος αν απολυση την γυναικα αυτου,
 δοτω αυτη αποσασιον :

εγω δε λεγω υμιν,
 οτι ος αν απολυση την γυναικα αυτου,
 παρεκτος λογου πορνειας,
 ποιει αυτην μοιχασθαι·
 και ος εαν απολελυμενην γαμηση,
 μοιχεται.

παλιν ηκουσατε, οτι ερρεθη τοις αρχαιοις,
 ουκ επιορκησεις,
 αποδωσεις δε τω Κυριω τους ορκους σου :

εγω δε λεγω υμιν,
 μη ομοσαι ολως·
 μητε εν τω ουρανω,
 οτι θρονος εστι του Θεου·

μητε εν τη γη,
 ὅτι ὑποποδιον εἰσι των ποδων αυτου·
 μητε εἰς ἱεροσολυμα,
 ὅτι πολις εἰσι του μεγαλου βασιλευς·
 μητε εν τη κεφαλη σου ομοσης,
 ὅτι ου δυνασαι μιαν τριχα λευκην η μελαιναν ποιησαι :
 εἰσω δε ὁ λογος ὑμων, ναι ναι, ου ου·
 το δε περισσον τουτων εκ του πονηρου εἰσιν.

ηκουσατε ὅτι εἰρησθη·
 οφθαλμον αντι οφθαλμου,
 και οδοντα αντι οδοντος·
 εἰγω δε λεγω ὑμιν,
 μη αντιζηναι τω πονηρω·
 ἀλλ' ὅστις σε ῥαπισει επι την δεξιαν σου σιαγονα,
 σρεψον αυτω και την αλλην·
 και τω θελοντι σοι κριθηναι, και τον χιτωνα σου λαβειν.
 αφες αυτω και το ἱματιον·
 και ὅστις σε αγγαρευσει μιλιον ἓν,
 ὑπαγε μετ' αυτου δυο :
 τω αιτουντι σε διδου·
 και τον θελοντα απο σου δανεισθαι, με αποσραφης.

ηκουσατε ὅτι εἰρησθη·
 αγαπησεις τον πλησιον σου,
 και μισησεις τον εχθρον σου :
 εἰγω δε λεγω ὑμιν,
 αγαπατε τους εχθρους ὑμων·
 ευλογειτε τους καταρωμενους ὑμας·
 καλως ποιειτε τοις μισουσιν ὑμας·
 και προσευχεσθε ὑπερ των επηρεαζοντων ὑμας και διωκοντων
 ὑμας :
 ὅπως γενησθε υιοι του πατρος ὑμων του εν ουρανοις,
 ὅτι τον ἡλιον αυτου ανατελλει επι πονηρους και αγαθους,
 και βρεχει επι δικαιους και αδικους :
 εαν γαρ αγαπησητε τους αγαπωντας ὑμας, τινα μισθον
 ουχι και ὁι τελωναι το αυτο ποιουσι ; [εχσετε ;
 και εαν ασπασησθε τους αδελφους ὑμων μονον, τι περισσον
 ουχι και ὁι εθνικοι οὕτω ποιουσιν ; [ποιειτε ;

εσεσθε ουν υμεις τελειοι,
 ὡσπερ ὁ πατηρ ὑμων, ὁ ἐν τοις ουρανοῖς τελειος ἐστίν.

προσεχετε τὴν δικαιοσύνην ὑμων μὴ ποιεῖν,
 ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς·
 εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε,
 παρὰ τῷ πατρὶ ὑμων, τῷ ἐν τοῖς ουρανοῖς.

ὅταν οὖν ποιῆς ἐλεημοσύνην,
 μὴ σαλπισῆς ἐμπροσθεν σου,
 ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν,
 ἐν ταῖς συναγωγαῖς, καὶ ἐν ταῖς ῥύμαις,
 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων·
 ἀμὴν, λέγω ὑμῖν, ἀπεχουσί τὸν μισθὸν αὐτῶν·
 σου δὲ ποιούντος ἐλεημοσύνην,
 μὴ γινώτω ἡ ἀριστερὰ σου,
 τί ποιεῖ ἢ δεξιά σου,
 ὅπως ἡ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπῶ,
 καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπῶ,
 αὐτὸς ἀποδώσει σοὶ ἐν τῷ φανερῷ.

καὶ ὅταν προσευχῆς,
 οὐκ ἐστὶ ὡσπερ οἱ ὑποκριταὶ·
 ὅτι φιλοῦσιν, ἐν ταῖς συναγωγαῖς,
 καὶ ἐν ταῖς γωνίαις τῶν πλατείων,
 ἕσωτες προσευχεσθῆναι,
 ὅπως ἀνφανῶσι τοῖς ἀνθρώποις·
 ἀμὴν λέγω ὑμῖν, ὅτι ἀπεχουσί τὸν μισθὸν αὐτῶν·
 συ δὲ, ὅταν προσευχῆς,
 εἰσελθε εἰς τὸ ταμιεῖον σου,
 καὶ κλείσας τὴν θύραν σου,
 προσευξάμηναι τῷ πατρὶ σου, τῷ ἐν τῷ κρυπῶ,
 καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπῶ,
 ἀποδώσει σοὶ ἐν τῷ φανερῷ.

προσευχομενοὶ δὲ, μὴ βατλολογησῆτε, ὡσπερ οἱ ἐθνικοὶ·
 δοκουσί γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·
 μὴ οὖν ὁμοιωθῆτε αὐτοῖς·
 οἶδε γὰρ ὁ πατήρ ὑμων ἂν χρεῖαν ἔχετε,
 πρὸ τοῦ ὑμᾶς αἰῆσαι αὐτόν·
 οὕτως οὖν προσευχεσθε ὑμεῖς :

ΠΑΤΕΡ ἩΜΩΝ Ὁ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ,
 ἍΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ,
 ΕΛΘΕΤΩ Ἡ ΒΑΣΙΛΕΙΑ ΣΟΥ,
 ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ,
 ὩΣ ΕΝ ΟΥΡΑΝΩ, ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ.
 ΤΟΝ ΑΡΤΟΝ ἩΜΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ,
 ΔΟΣ ἩΜΙΝ ΣΗΜΕΡΟΝ·
 ΚΑΙ ΑΦΕΣ ἩΜΙΝ ΤΑ ΟΦΕΙΛΗΜΑΤΑ ἩΜΩΝ,
 ὩΣ ΚΑΙ ἩΜΕΙΣ ΑΦΙΕΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ ἩΜΩΝ·
 ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ἩΜΑΣ ΕΙΣ ΠΕΙΡΑΣΜΟΝ,
 ΑΛΛΑ ῥύσαι ἩΜΑΣ ΑΠΟ ΤΟΥ ΠΟΝΗΡΟΥ. ΑΜΗΝ.

εαν γαρ αφητε τοις ανθρωποις τα παραπτωματα αυτων,
 αφησει και υμιν ο πατηρ υμων ο ουραnios :
 εαν δε μη αφητε τοις ανθρωποις τα παραπτωματα αυτων,
 ουδε ο πατηρ υμων αφησει τα παραπτωματα υμων.

οταν δε νησευητε,
 μη γινεσθε, ωσπερ οι υποκριται, σκυθρωποι·
 αφανιζουσι γαρ τα προσωπα αυτων,
 οπως φανωσιν τοις ανθρωποις νησευοντες·
 αμην λεγω υμιν, οτι απεχουσι τον μισθον αυτων :
 συ δε, νησευων, αλειψαι σου την κεφαλην,
 και το προσωπον σου νιψαι,
 οπως μη φανης τοις ανθρωποις νησευων,
 αλλα τω πατρι σου, τω εν τω κρυπτω,
 και ο πατηρ σου, ο βλεπων εν τω κρυπτω,
 αποδωσει σοι εν τω φανερω.

μη θησαυριζετε υμιν θησαυρους επι της γης,
 οπου σης και βρωσις αφανιζει,
 και οπου κλεπται διορυσσουσι, και κλεπλουσι·
 θησαυριζετε δε υμιν θησαυρους εν ουρανω,
 οπου ουτε σης ουτε βρωσις αφανιζει,
 και οπου κλεπται ου διορυσσουσιν, ουδε κλεπλουσιν :
 οπου γαρ εσιν ο θησαυρος υμων,
 εκει εσαι και η καρδια υμων.

ο λυχνος του σωματος εσιν ο οφθαλμος·
 εαν ουν ο οφθαλμος σου απλους η,
 ολον το σωμα σου φωτεινον εσαι·

εαν δε ὁ ὄφθαλμος σου πονηρός ἦ,
 ὅλον το σῶμα σου σκόλεινον ἔσαι,
 εἰ οὖν τῷ φῶς, τὸ ἐν σοί, σκοτός ἐστί,
 τὸ σκόλος ὅσον ;
 οὐδεὶς δυνατὰ ἄσιν κυριοῖς δουλεύειν·
 ἢ γὰρ τὸν ἕνα μισησῇ, καὶ τὸν ἕτερον ἀγαπήσῃ·
 ἢ ἑνὸς ἀνθεξέηται, καὶ τοῦ ἕτερου κατὰφρονῇ·
 οὐ δυνασθε Θεῷ δουλεύειν, καὶ μαμῶνα.

διὰ τοῦτο, λέγω ὑμῖν,
 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φαγητέ. *
 μηδὲ τῷ σωματι, τί ἐνδύσθηθε·
 οὐχὶ ἡ ψυχὴ, πλεον ἐστὶ τῆς τροφῆς ;
 καὶ τὸ σῶμα, τοῦ ἐνδύματος ;

ἐμβλεψάτε εἰς τὰ πτεῖλαι τοῦ οὐρανοῦ,
 ὅτι οὐ σπειροῦσιν, οὐδὲ θεριζοῦσιν,
 οὐδὲ συναγοῦσιν εἰς ἀποθήκας,
 καὶ ὁ πατήρ ὑμῶν ὁ οὐρανόσι τρέφει αὐτά·
 οὐχὶ μαλλον διαφέρει αὐτῶν ;

τίς δὲ ἐξ ὑμῶν, μεριμνῶν, δυνατὸν προσθεῖναι
 ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἕνα ;
 καὶ περὶ ἐνδύματος τί μεριμνᾶτε ; —
 κατὰμαθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει·
 οὐ κοπία, οὐδὲ νηθεῖ·
 λέγω δὲ ὑμῖν,
 ὅτι οὐδὲ σολομῶν ἐν πάσῃ τῇ δοξῇ αὐτοῦ,
 περιεβάλετο ὡς ἐν τούτων.
 εἰ δὲ τὸν χορῶν τοῦ ἀγροῦ,
 σημερον οὐλά, καὶ αὐριον εἰς κλίβανον βαλλομενον,
 ὁ Θεὸς ὅλως ἀμφιεννυσιν,
 οὐ πολλῶν μαλλον ὑμεῖς, ὀλιγοπιστοὶ ;

* I have here omitted *καὶ τί πητε*, after some MSS. and most Versions and Fathers. These words overload the parallelism ; and were probably inserted by some copyist, on account of the subsequent *τί φαγῶμεν, ἢ τί πίνωμεν*.

μη ουν μεριμνησητε, λεγοντες,
 τι φαγωμεν, η τι πιωμεν, η τι περιβαλωμεθα ;
 παντα γαρ ταυτα τα εθνη επιζητει·
 οίδα γαρ ο πατηρ υμων ο ουρανιος,
 οτι χρηζειτε τουτων απαντων·
 ζητειτε δε πρωτον την βασιλειαν του Θεου,
 και την δικαιοσυνην αυτου,
 και ταυτα παντα προςεθησεται υμιν.

μη ουν μεριμνησητε εις την αυριον·
 η γαρ αυριον μεριμνησει τα εαυτης·
 αρκειον τη ημερα η κακια αυτης.

μη κρινειτε, ινα μη κριθητε·
 εν ω γαρ κριματι κρινειτε, κριθησεσθε·
 και εν ω μετρω μετρειτε, μετρηθησεται υμιν·
 τι δε βλεπεις το καρφος το εν τω οφθαλμω του αδελφου σου,
 την δε εν τω σω οφθαλμω δοκον ου καίανοεις ;
 η πως ερεις τω αδελφω σου,
 αφες, εκβαλω το καρφος απο του οφθαλμου σου ;
 και ιδου, η δοκος εν τω οφθαλμω σου ;
 υποκρια, εκβαλε πρωτον την δοκον εκ του οφθαλμου σου,
 και τοτε διαβλεψεις εκβαλειν το καρφος εκ του οφθαλμου του
 αδελφου σου.

μη δωτε το αγιον τοις κυσι·
 μηδε βαλητε τας μαργαριτας υμων εμπροσθεν των χοιρων·
 μηποτε καταπαλασσωσιν αυτους εν τοις ποσιν αυτων·
 και σραφεντες ρηξωσιν υμας.

αιτειτε, και δοθησεται υμιν·
 ζητειτε, και ευρησετε·
 κρουετε, και ανοιγησεται υμιν :
 πας γαρ ο αιων, λαμβανει·
 και ο ζητων, ευρισκει·
 και τω κρουοντι, ανοιγησεται :
 η τις εσιν εξ υμων, ανθρωπος,
 ος εαν αιηση ο υιος αυτου αρτον,
 μη λιθον επιδωσει αυτω ;
 και εαν ιχθυον αιηση,
 μη οφιν επιδωσει αυτου ;

ει ουν υμεις, πονηροι οντες,
 οιδαιτε δοματια αγαθα διδοναι τοις τεκνοις υμων,
 ποσω μαλλον ο πατηρ υμων, ο εν τοις ουρανοις,
 δωσει αγαθα τοις αιτουσιν αυτον ;
 παντα ουν οσα αν θεληη ινα ποιωσιν υμιν ανθρωποι,
 ουτω και υμεις ποιειτε αυτοις·
 ουτος γαρ εστιν ο νομος και οι προφηται.

εισελθετε δια της σενης πυλης·
 οτι πλατεια η πυλη, και ευρυχωρος η οδος, η απαγουσα εις την
 και πολλοι εισιν οι εισερχομενοι δι' αυτης : [απωλειαν·
 οτι σενη η πυλη, και τεθλιμμενη η οδος, η απαγουσα εις την
 και ολιγοι εισιν οι ευρισκοντες αυτην· [ζωην·

προσεχειτε δε, απο των ψευδοπροφητων,
 οτινες ερχονται προς υμας εν ενδυμασι προβατων,
 εσωθεν δε εισι λευκοι αρπαγες·

απο των καρπων αυλων, επιγνωσεσθε αυλους·
 μητι συλλεγουσιν απο ακανθων σαφυλην,
 η απο τριβολων συκα ;
 ουτω παν δενδρον αγαθον καρπους καλους ποιει·
 το δε σαπρον δενδρον καρπους πονηρους ποιει :
 ου δυναται δενδρον αγαθον καρπους πονηρους ποιειν·
 ουδε δενδρον σαπρον καρπους καλους ποιειν·
 παν δενδρον μη ποιουν καρπον καλον,
 εκκοπιεται, και εις πυρ βαλλεται :
 αραγε, απο των καρπων αυλων, επιγνωσεσθε αυλους.

ου πας ο λεγων μοι, Κυριε, Κυριε, εισελευσεται εις την βασιλειαν
 των ουρανων·

αλλ' ο ποιων το θελημα του πατρος μου, του εν ουρανοις :
 πολλοι ερρουσι μοι εν εκεινη τη ημερα,
 Κυριε, Κυριε, ου τω σω ονοματι προεφηλευσαμεν ;
 και τω σω ονοματι δαιμονια εξεβαλομεν ;
 και τω σω ονοματι δυναμεις πολλας εποιησαμεν ;
 και τοτε ομολογησω αυτοις,
 οτι ουδεποτε εγνων υμας,
 αποχωρειτε απ' εμου,
 οι εργαζομενοι την ανομιαν.

πας ουν όςις ακουει μου τους λογους τούτους, και ποιει αυτους,
 όμοιωσω αυτον ανδρι φρονιμω,
 όςις ωκοδομησε την οικιαν αυτου επι την πέτραν :
 και καίεθη ή θροχη,
 και ηλδον όι ποταμοι,
 και επνευσαν όι ανεμοι,
 και προσεπεσον τη οικια εκεινη·
 και ουκ επεσε· τεθεμελιωλο γαρ επι την πέτραν.

και πας ό ακουων μου τους λογους τούτους, και μη ποιων αυτους,
 όμοιοθησεται ανδρι μωρω,
 όςις ωκοδομησε την οικιαν αυτου επι την αμμον :
 και καίεθη ή θροχη,
 και ηλδον όι ποταμοι,
 και επνευσαν όι ανεμοι,
 και προσεκοψαν τη οικια εκεινη·
 και επεσε· και ην ή πτωσις αυτης μεγαλη·

και εγενετο, ότι συνελεσεν ό Ιησους τους λογους τούτους, εξεπλησ-
 σοντο όι οχλοι επι τη διδαχη αυτου. ην γαρ διδασκων αυτους ώς
 εξουσιαν εχων, και ουκ ώς όι γραμματείς·

S. MATTHEW, IV. 25. v. VI. VII.

And great multitudes followed him, from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan: and seeing the multitudes, he went up to the mountain district: and when he had sat down, his disciples came near to him; and having opened his mouth, he taught them; saying:

Happy the poor in spirit; for theirs is the kingdom of heaven:

Happy the mourners; for they shall be comforted:

Happy the meek; for they shall inherit the earth:

Happy the hungry and thirsting after righteousness;
 for they shall be filled:

Happy the merciful; for they shall obtain mercy:

Happy the pure in heart; for they shall see God:

Happy the peace-makers; for they shall be called the sons of God:

Happy the persecuted on account of righteousness; for theirs is the kingdom of heaven:

Happy are ye, when men shall revile you, and persecute; And, on my account, shall speak all manner of evil against you, falsifying:

Rejoice, and be exceeding glad:
For great is your reward in heaven;
For so persecuted they the prophets who were before you.

Ye are the salt of the earth:

But, if the salt have become insipid, wherewith shall it be salted?

It is good for nothing thenceforth, except to be cast out; And to be down-trodden under foot of men:

Ye are the light of the world:

A city cannot be concealed, situated on a mountain; Nor do they light a lamp, and place it under the bushel; But upon the lamp-stand, and it shineth to all in the house.

So let your light shine before men,
That they may see your good works,
And glorify your Father who is in heaven.

Think not that I am come to dissolve the law or the prophets;

I am come, not to dissolve, but to fulfil:

For verily I say unto you:

Till heaven and earth pass away,

One jot or one tittle shall by no means pass away,

From the law, till all things be effected:

Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so,

Shall be called least in the kingdom of heaven:

But whosoever will do and teach them,

The same shall be called great in the kingdom of heaven.

For I say unto you :

That, except your righteousness abound,
More than that of the Scribes and Pharisees,
Ye shall by no means enter into the kingdom of hea-
[ven.

Ye have heard that it was said to the antients,

Thou shalt not kill ;
And whosoever shall kill,
Shall be liable to the judgment :

But I say unto you :

Whosoever is angry with his brother causelessly,
Shall be liable to the judgment ;
And whosoever shall say to his brother, *Raca*,
Shall be liable to the Sanhedrim ;
And whosoever shall say, *Morch*,
Shall be liable to hell-fire.

If therefore, thou bring thy gift to the altar,
And there remember that thy brother hath aught
against thee ;

Leave there thy gift before the altar, and go ;
First be reconciled to thy brother ;
And then come, and offer thy gift.

Agree with thine adversary quickly,
While thou art on the way with him ;
Lest the adversary deliver thee to the judge ;
And the judge deliver thee to the officer ;
And thou be cast into prison :
Verily I say unto thee,
Thou shalt by no means come out thence,
Till thou hast paid the uttermost farthing.

Ye have heard that it was said to the antients,

Thou shalt not commit adultery :

But I say unto you,

Whosoever looketh on a married woman to desire
her,

Hath already committed adultery with her in his heart :
But, if thy right eye offend thee,

Pluck it out, and cast it from thee;
For it is expedient for thee, that one of thy members
perish;
And that thy whole body be not cast into hell:
And, if thy right-hand offend thee,
Cut it off, and cast it from thee:
For it is expedient for thee, that one of thy members
perish;
And that thy whole body be not cast into hell.

It hath been said,
Whosoever will divorce his wife,
Let him give her a writ of separation:
But I say unto you:
Whosoever shall divorce his wife,
Except on account of whoredom,
Maketh her commit adultery:
And whosoever marrieth a divorced woman,
Committeth adultery.

Again: ye have heard that it was said to the antients,
Thou shalt not forswear thyself,
But shalt perform to the Lord thine oaths:
But I say unto you,
Swear not at all;
Neither by the heaven;
For it is the throne of God:
Nor by the earth;
For it is his footstool:
Nor by Jerusalem;
For it is the city of the great king:
Nor by thine own head shalt thou swear;
For thou canst not make one hair white or black:
But let your word be, yea, yea; nay, nay;
For whatsoever exceedeth these, is from the evil one.

Ye have heard that it was said,
An eye for an eye;
And a tooth for a tooth;

But I say unto you, resist not the injurious person :
But whosoever shall smite thee on thy right cheek,
Turn to him also the other :
And to him that will sue thee at law for thy coat,
Give up also thy cloak :
And whosoever shall impress thee for one mile,
Go along with him twain :
To him that asketh of thee, give ;
And him that would borrow from thee, turn not away.

Ye have heard that it was said,
Thou shalt love thy neighbour,
And shalt hate thine enemy :
But I say unto you,
Love your enemies ;
Bless them who curse you ;
Do good to them who hate you ;
And pray for them, who despitefully use you, and persecute you ;
That ye may be sons of your Father, who is in heaven ;
For he maketh his sun arise on the bad and good ;
And raineth on the just and unjust :
For, if ye love them who love you, what reward have you ?
Do not even the publicans the same ?
And if ye salute only your brethren, what do ye extraordinary ?
Do not even the Gentiles thus ?
Be ye, therefore, perfect,
Even as your Father who is in heaven is perfect.

Take heed that ye practise not your righteousness,
Before men, in order to be viewed with admiration by them :

Otherwise ye have no reward,
From your Father, who is in heaven.

When, therefore, thou givest alms,
Sound not a trumpet before thee,

As the hypocrites do,
 In the synagogues, and in the streets,
 That they may have glory from men;
 Verily, I say unto you, they have their reward:
 But, when thou givest alms,
 Let not thy left hand know,
 What thy right hand doeth;
 That thine alms may be in secrecy;
 And thy Father, who seeth in secrecy,
 Himself will reward thee in publicity.

And when thou prayest,
 Thou shalt not be as the hypocrites,
 Who love, in the synagogues,
 And in the corners of the streets,
 Standing to pray,
 That they may be seen by men;
 Verily I say unto you, they have their reward:
 But thou, when thou prayest,
 Enter into thy closet,
 And having closed thy door,
 Pray to thy Father, who is in secrecy;
 And thy Father, who is in secrecy,
 Will reward thee in publicity.

But, when ye pray, use not babbling repetitions like the
 heathen;

For they think, that by their much speaking they shall

Be not, therefore, like unto them: [be heard;

For your heavenly Father knoweth of what things ye

Before ye ask him; [have need,

After this manner, therefore, pray ye:

OUR FATHER, WHO ART IN HEAVEN,

THY NAME BE HALLOWED;

THY KINGDOM COME,

THY WILL BE DONE,

AS IN HEAVEN, SO UPON THE EARTH:

THE BREAD SUFFICIENT FOR US,
 GIVE TO US THIS DAY;
 AND FORGIVE US OUR DEBTS,
 AS WE ALSO FORGIVE OUR DEBTORS;
 AND BRING US NOT INTO TEMPTATION,
 BUT DELIVER US FROM THE EVIL ONE: AMEN.

For, if ye forgive men their offences;

Your heavenly Father also will forgive you:

But if ye forgive not men their offences;

Neither will your heavenly Father forgive your offences.

Moreover, when ye fast,
 Be not, like the hypocrites, of a gloomy countenance;
 For they disfigure their faces,
 That they may appear fasters unto men;
 Verily I say unto you, they have their reward:
 But thou, when fasting, anoint thy head,
 And wash thy face,
 That thou mayest not appear a faster unto men,
 But unto thy Father who is in secrecy;
 And thy Father, who is in secrecy;
 Will reward thee in publicity.

Treasure not for yourselves treasures on the earth;
 Where moth and rust consumeth;
 And where thieves dig through, and steal:
 But treasure for yourselves treasures in heaven;
 Where neither moth nor rust consumeth;
 And where thieves do not dig through and steal:
 For, wheresoever your treasure is,
 There will also be your heart.

The lamp of the body is the eye:
 If, therefore thine eye be sound,
 Thy whole body will be luminous;
 But if thine eye be distempered,
 Thy whole body will be dark:
 If, then, the light that is in thee, be darkness,
 How great the darkness!

No man can serve two masters ;
 For either he will hate the one, and love the other ;
 Or he will adhere to the one, and neglect the other ;
 Ye cannot serve God and mammon ;

Therefore I say unto you,
 Be not anxious for your life what ye shall eat ;
 Nor for your body, wherewith ye shall be clothed ;
 Is not life a greater gift than food ;
 And the body than clothing ?

Look at the birds of the air ;
 For they sow not, neither do they reap ;
 Nor do they gather into barns,
 And your heavenly Father feedeth them ;
 Are not ye much better than they ?

Which of you by anxiety can add,
 To his stature one cubit ?
 And why are ye anxious about clothing ?—
 Consider the lilies of the field, how they grow ;
 They toil not, neither do they spin ;
 And yet I say unto you,
 That not even Solomon in all his glory,
 Was arrayed like one of these :
 If then, the grass of the field,
 Which to day is, and to-morrow is cast into the oven,
 God thus clothe,
 Will he not much more clothe you, O ye of little faith ?

Be not, therefore, anxious saying,
 What shall we eat, or what shall we drink, or wherewith
 shall we be clothed ?
 For after all these things do the Gentiles seek ;
 For your heavenly Father knoweth,
 That ye have need of all these things :
 But seek ye first the kingdom of God,
 And his righteousness,
 And all these things shall be superadded to you.

Be not, therefore, anxious about the morrow ;
 For the morrow will be anxious about its own concerns ;
 Sufficient for the day is its own trouble.

Judge not, that ye be not judged ;
 For with what judgment ye judge, ye shall be judged ;
 And with what measure ye mete, it shall be measured
 unto you.

And why beholdest thou the mote in thy brother's eye,
 But considerest not the beam in thine own eye ?
 Or how canst thou say to thy brother,
 Hold ! I will take the mote out of thine eye ; —
 And lo ! the beam in thine own eye ? —
 Hypocrite ! Take first the beam out of thine own eye ;
 And then wilt thou see clearly to take the mote out of
 thy brother's eye.

Give not that which is holy to the dogs ;
 Neither cast your pearls before the swine ;
 Lest they trample them under their feet ;
 And turn about, and rend you.

Ask, and it shall be given unto you ;
 Seek, and ye shall find ;
 Knock, and it shall be opened unto you :
 For every one who asketh, receiveth ;
 And every one who seeketh, findeth ;
 And to every one who knocketh, it shall be opened :
 For what one man is there amongst you,
 Who, if his son ask for a loaf,
 Will give him a stone ?
 Or, if he ask a fish,
 Will give him a serpent ?
 If ye, then, being evil,
 Know how to give good gifts to your children ;
 How much more will your Father who is in heaven,
 Give good things to those who ask him ?
 Whatsoever things, therefore, ye would that men should
 do unto you,

Do ye also in like manner unto them;
For this is the law and the prophets.

Enter in through the straight gate,
For wide is the gate, and broad the way, which leadeth
to destruction ;

And many there be, who go in thereat :
For straight is the gate, and narrow the way, which
leadeth to life,

And few there be, who find it.

Beware of false prophets,
Who come to you in the clothing of sheep,
But inwardly are ravening wolves : —

By their fruits ye shall thoroughly know them :

Do men gather from thorns the grape,
Or from thistles the fig ?

Thus, every sound tree beareth good fruit ;

But every corrupt tree beareth evil fruit :

A sound tree cannot bear evil fruit ;

Nor a corrupt tree bear good fruit ;

Every tree not bearing good fruit,

Is hewn down, and cast into the fire :

By their fruits, therefore, ye shall thoroughly know
them.

Not every one who saith unto me, Lord, Lord, shall
enter into the kingdom of heaven ;

But he who doeth the will of my Father, who is in
Many will say unto me in that day, [heaven :

Lord, Lord, have we not in thy name prophesied ?

And in thy name, expelled dæmons ?

And in thy name performed many wonderful works ?

And then will I profess unto them,

I never knew you ;

Depart from me ;

Ye workers of iniquity !

Whosoever, therefore, heareth these my words, and
doeth them,

I will liken him to a prudent man,

Who built his house upon the rock :
And the rain descended,
And the floods came,
And the winds blew,
And fell upon that house ;
And it fell not : for it was founded upon the rock.

And every one hearing these my words, and doing them
Shall be likened to a foolish man ; [not,
Who built his house upon the sand :
And the rain descended,
And the floods came,
And the winds blew,
And struck upon that house ;
And it fell : and the fall thereof was great !

And it came to pass, that, when Jesus had ended these sayings, the multitudes were astonished at his manner of teaching : for he taught them as one having authority, and not as the Scribes.

SECTION XXIV.

MY next and last specimen is of a different character from the preceding. All commentators have observed the striking resemblance between portions of the Apocalypse, considerable both in number and extent, and the prophetic books of the Old Testament: and, since the days of Bishop Lowth, some have, though slightly, adverted to the poetical imagery and structure of those resembling portions. The student who wishes rightly to apprehend, and to appreciate, the *language* of this last and most mysterious book of the sacred canon, will do well to compare attentively the several correspondent passages, of it, and of the prophets; a comparison in which he will be materially assisted, by the marginal references, of a good quarto Bible, or of Gerard Von Maestricht's Greek Testament. And, if he wish to institute the comparison yet more satisfactorily, he will reduce for himself the odes and songs of the Apocalypse to a versicular arrangement; and then compare the parallel passages of the prophets; consulting the metrically arranged versions, of Bishop Lowth, Archbishop Newcome, and Dr. Blayney. By way of contribution to this pursuit, I propose giving a poetical distribution of the celebrated eighteenth chapter; the *Epinicion*, or Song of Triumph, on the

downfal of the mystical Babylon : before entering on which, however, I cannot deny myself the gratification of extracting two passages from the learned Sir J. D. Michæelis ; a writer, whose unwarrantable and well-refuted prejudices against the canonical authority of the Apocalypse, did by no means render him insensible to the magnificence of its subject, the sublimity of its conceptions, or the matchless power of its language.

“ The harshest Hebraisms, which extend even to
“ grammatical errors in the government of cases,
“ are the distinguishing marks of the book of Re-
“ velation : but they are accompanied with tokens
“ of genius, and poetical enthusiasm, of which
“ every reader must be sensible, who has taste and
“ feeling ; there is no translation of it, which is
“ not read with pleasure, even in the days of
“ childhood ; and the very faults of grammar are
“ so happily placed, as to produce an agreeable
“ effect.” Introd. to New Test. vol. i. part i.
p. 111.

“ The language of the Apocalypse is both beauti-
“ ful and sublime, is affecting and animating : and
“ this, not only in the original, but in every, even
“ the worst translation of it. Who can read, if he
“ reads without prejudice, the following address of
“ Jesus to John sinking to the ground through
“ fear, and not be affected by the greatness of the
“ thoughts and the expressions ? — *Fear not, I am*
“ *the first and the last : I am he that was dead, but*
“ *now liveth : behold I am alive for evermore,*
“ *Amen : and have the keys of hell and of death.*

“ The Apocalypse has something in it which
 “ enchants, and insensibly inspires the reader with
 “ the sublime spirit of the author. When future
 “ blessedness is promised, or the new Jerusalem
 “ is described, a man must be devoid of feeling
 “ who is not affected: and when the author de-
 “ nounces judgment to the wicked, and represents
 “ the smoke of their torment ascending up for
 “ ever and ever before the throne of God and his
 “ angels, one must be either prejudiced before one
 “ reads, or one cannot read without terror. A
 “ great part of the imagery is borrowed from the
 “ ancient prophets: but the imitation is, for the
 “ most part, more sublime and more magnificent
 “ than the original; which is particularly true of
 “ what is taken from Ezekiel.” Introd. vol. iv.
 p. 533.

REVELATION, XVIII. XIX. 1—3.

και μελα ταυλα, ειδον αλλον * αγγελον καταβαινοντα εκ του ουρα-
 νου, εχουσα εξουσιαν μεγαλην* και η γη εφωτισθη εκ της δοξης
 αυτου. και εκραξεν εν ισχυι, φωνη μεγαλη, λεγων :

επεσεν, επεσε,

βαβυλων η μεγαλη*

και εγενετο κατοικητηριον δαιμονων,

και φυλακη παντος πνευματος ακαθαρου,

και φυλακη παντος ορνεου ακαθαρου, και μεμισημενου :

οτι εκ του οινου του θυμου της πορνειας αυτης πεπωκε παντα
 τα εθνη*

και οι βασιλεις της γης μετ' αυτης επορνευσαν*

* Here, and in a few other places, where I vary from the received text, the reader may consult the critical editions of Mill, Bengel, Wetstein, and Griesbach.

και οι εμποροι της γης εκ της δυναμεως της ζρηνης αυτης
επλουτησαν.

και ηκουσα αλλην φωνην εκ του ουρανου λεγουσαν :

εξελθετε εξ αυτης ο λαος μου,
ινα μη συγκοινωνησητε ταις αμαρτιαις αυτης,
και εκ των πληγων αυτης ινα μη λαβητε :
οτι εκολληθησαν αυτης αι αμαρτιαι αχρι του ουρανου,
και εμνημονευσεν ο Θεος τα αδικηματα αυτης.
αποδοτε αυτη, ως και αυτη απεδωκε·
και διπλωσατε αυτη διπλα, κατα τα εργα αυτης·
εν τω πωληριω ω εκερασε, κερασατε αυτη διπλουν :
οσα εδοξασεν εαυτην και εζηνιασε,
τοσουτον δοτε αυτη, βασανισμον και πενδος :
οτι εν τη καρδια αυτης λεγει·
καθημαι βασιλισσα,
και χηρα ουκ ειμι,
και πενδος ου μη ιδω·
δια τουτο, εν μια ημερα ηξουσιν αι πηλαι αυτης,
θανατος, και πενδος, και λιμος·
και εν πυρι κατακαυθησεται·
οτι ισχυρος Κυριος ο Θεος ο κρινας αυτην.

και κλαουσιν αυτην και κοφουσιν επ' αυτη,
οι βασιλεις της γης, οι μετ' αυτης πορευσαντες, και ζηνια-
σαντες,

οταν βλεπωσι τον καπνον της πυρωσεως αυτης·
και μακροθεν εσηκοτες, δια τον φοβον του βασανισμου αυτης·
λεγοντες :

ουαι, ουαι, η πολις η μεγαλη·
βαβυλων η πολις η ισχυρα·
οτι μια ωρα ηλθεν η κρισις σου.

και οι εμποροι της γης κλαιουσι και πενθουσιν επ' αυτη·
οτι τον γομον αυτων ουδεις αγοραζει ουκετι :

γομον χρυσου, και αργυρου·
και λιθου τιμιου, και μαργαριτου·
και βυσσινου, και πορφυρας·
και σηρικου, και κοκκινου :
και παν ζυλον θυϊνον, και παν σκευος ελεφαντινον·

και παν σκευος εκ ξυλου τιμιωτατου·
 και χαλκου, και σιδηρου, και μαρμαρου :
 και κιναμωμον, και αμωμον·
 και θυμιαματα, και μυρον, και λιθانون :
 και οινον και ελαιον·
 και σεμιδαλιν και σιτον :
 και κτηνη και προβατα·
 και ιππων, και ρεδων, και σωματων :
 και ψυχας ανθρωπων :
 και η οπωρα της επιθυμιας της ψυχης σου απηλθεν απο σου·
 και παντα τα λιπαρα και τα λαμπρα απωλετο απο σου·
 και ουκετι ου μη ευρησεις αυτα.

οι εμποροι τουτων, οι πλουτησαντες απ' αυτης.
 απο μακροθεν ζησονται, δια τον φοβον του θασανισμου αυτης,
 κλαιοντες και πενθουντες·

λεγοντες :

ουαι, ουαι, η πολις η μεγαλη,
 η περιβεβλημενη θυσσινον, και πορφυρουν, και κοκκινον,
 και κεχρυσωμενη εν χρυσιω, και λιθω τιμιω, και μαργαριταις·
 οτι μια ωρα ηρημωθη ο τοσουτος πλουτος.

και πας κυβερνητης, και πας ο επι τοπον πλεων,
 και ναυται, και όσοι την θαλασσαν εργαζονται,
 απο μακροθεν εσησαν, και εκραζον,
 θλεποντες τον καπνον της πυρωσεως αυτης,

λεγοντες :

τις ομοια τη πολει τη μεγαλη ;
 και εβαλον χουν επι τας κεφαλαις αυτων,
 και εκραζον κλαιοντες, και πενθουντες,

λεγοντες :

ουαι, ουαι, η πολις η μεγαλη·
 εν η επλουτησαν παντες οι εχοντες τα πλοια εν τη θαλασση,
 εκ της τιμιωτητης αυτης·
 οτι μια ωρα ηρημωθη·

ευφραινου επ' αυτη ουρανε,
 και οι αγιοι, και οι αποστολοι, και οι προφηται,
 οτι εκρινεν ο Θεος το κριμα υμων εξ αυτης.

και ηρην εις αγγελος ισχυρος λιθον ως μυλον μεγαν, και εβαλεν
 εις την θαλασσαν, λεγων :

οὕτως ὄρηματι βληθήσεται βαβυλων ἡ μεγάλη πολις, και
 ου μη ἔυρεθη ἐτι·
 και φωνη κιθαρῶδων, και μουσικων, και αυλητων, και σαλπι-
 σων ου μη ακουσθη εν σοι ἐτι·
 και πας τεχνιτης πασης τεχνης ου μη ἔυρεθη εν σοι ἐτι·
 και φωνη μυλλου ου μη ακουσθη εν σοι ἐτι·
 και φως λυχρου ου μη φανη εν σοι ἐτι·
 και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ἐτι :
 ὅτι οἱ εμποροι σου ησαν οἱ μεγαισανες της γης·
 ὅτι εν τη φαρμακεια σου επλανηθησαν παντα τα εθνη :
 και εν αυτη αιμα προφητων και ἁγιων ἔυρεθη,
 και παντων των εσφαγμενων ἐπι της γης.

και, μετα ταυτα, ηκουσα ὡς φωνην οχλου πολλου μεγαλην εν
 τω ουρανω, λεγοντος :

αλληλουϊα·

ἡ σωτηρια, και ἡ δοξα, και ἡ τιμη,
 και ἡ δυναμις, Κυριω τω Θεω ἡμων·
 ὅτι αληθιναι και δικαιαι αἱ κρισεις αυτου·
 ὅτι εκρινε την πορνην την μεγαλην,
 ἣτις εφθειρε την γην εν τη πορνεια αὐτης·
 και εξεδικησε το αιμα των δουλων αὐτου εκ της χειρος αὐτης.

και δευτερον ειρηκαν :

αλληλουϊα·

και ὁ καπνος αὐτης αναβαινει εις τους αιωνας των αιωνων.

REVELATION, XVIII. XIX. 1—3.

And, after these things, I saw another angel descending
 from heaven, having great power : and the earth was en-
 lightened with his glory : and he cried mightily with a loud
 voice ; saying :

She is fallen ! She is fallen !

Babylon the great !

And is become the habitation of dæmons ;

And the hold of every impure spirit ;

And the cage of every impure and hateful bird :

For in the wine of the wrath of her whoredom hath she
pledged all the nations ;
And the kings of the earth, have with her committed
whoredom ;
And the merchants of the earth, from the excess of her
wanton luxury have waxed rich.

And I heard another voice from heaven, saying ;

Come out of her my people ;
That ye be not partakers in her sins ;
And of her plagues that ye may not receive :
For her sins have reached up to heaven ;
And God hath remembered her iniquities :
Repay to her, as she also hath repaid ;
And double to her double, according to her works ;
In the cup which she hath mingled, mingle to her double ;
As much as she hath glorified herself, and played the
luxurious wanton,

So much give to her, torment and sorrow :
For, in her heart she saith :

“ I sit a queen ;

“ And a widow am not I ;

“ And sorrow I shall not see :” —

Therefore, in one day shall come her plagues ;

Death, and mourning, and famine :

And with fire shall she be consumed ;

For strong is the Lord God, who hath passed sentence
upon her.

Then shall bewail her, and smite the breast for her,

The kings of the earth, who have committed whoredom
with her, and lived in wanton luxury ;

When they shall see the smoke of her burning ;

Standing afar off, because of the fear of her torment ;

Saying :

“ Wo ! Wo ! the great city !

“ Babylon, the strong city !

“ In one hour thy judgment is come !”

And the merchants of the earth, shall weep and mourn
 over her ;
 For their merchandise no man buyeth any more :
 Merchandise of gold and silver ;
 And of precious stones and pearls :
 And of fine linen and purple ;
 And of silk, and scarlet :
 And every odorous wood, and every vessel of ivory ;
 And every vessel of most precious wood ;
 And of brass, and iron, and marble :
 And cinnamon, and amomum ;
 And perfumes, and myrrh, and incense :
 And wine, and oil ;
 And fine flour, and wheat :
 And cattle, and sheep ;
 And of horses, and chariots, and slaves :
 And the souls of men : —
 And the autumnal fruits of thy soul's desire, are gone from
 thee ;
 And all delicacies and splendours, have vanished from
 thee ;
 And never shalt thou find them any more !

The merchants of these things, who were enriched by her,
 Shall stand afar off because of the fear of her torment ;
 Weeping and mourning ;

Saying :

“ Wo ! Wo ! the great city !

“ She who was clothed in fine linen, and purple, and
 scarlet ;

“ And was decked with gold, and precious stones, and
 pearls !

“ For in one hour is brought to desolation this so great
 wealth !”

And every ship-master, and every supercargo,
 And mariners, and all who labour on the sea,
 Stood afar off, and cried aloud,
 When they saw the smoke of her burning ;

Saying :

“ What city, like the great city !”

And they cast dust upon their heads ;

And cried aloud, weeping, and mourning ;

Saying :

“ Wo ! Wo ! the great city !

“ Wherein all who had ships upon the sea waxed rich,

“ By her costliness :

“ For in one hour hath she been made desolate !”

Rejoice over her thou Heaven !

And ye saints, and ye apostles, and ye prophets !

For God hath, for her crimes against you, passed sentence upon her !

And a mighty angel took up a stone like a huge millstone, and cast it into the sea ; saying :

“ Thus with violence shall be thrown down Babylon the great city, and shall be found no more ;

“ And the voice of harpers, and musicians, and flute-players, and trumpeters, shall be heard in thee no more ;

“ And any artificer of any ingenious art, shall be found in thee no more ;

“ And the sound of a millstone, shall be heard in thee no more ;

“ And the light of a lamp, shall be seen in thee no more ;

“ And the voice of bridegroom and bride, shall be heard in thee no more ;

“ For thy merchants were great ones of the earth ;

“ For by thy sorceries were deceived all the nations :

“ And in her the blood of prophets and saints hath been found ;

“ And of all those who were slain upon the earth.”

And, after these things, I heard as it were the voice of a great multitude in heaven, saying :

“ HALLELUJAH !

“ The salvation, and the glory, and the honour,

“ And the power, be unto the Lord our God !

“ For true and righteous are his judgments ;

“ For he hath judged the great harlot,

“ Who corrupted the earth with her whoredom :

“ And he hath avenged the blood of his servants at
her hand.”

And, a second time, they said :

“ HALLELUJAH !”

And her smoke ascendeth for ever and ever !

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To the above passages, I must add one, not cited in the Text of this work:

Them that honour me, I WILL honour;
 And they that despise me, *shall be* lightly esteemed.
1 Sam. ii. 30.

This fine example of *Euphemism* has been just pointed out to me by a friend. The proper place for its insertion, would have been the Seventeenth Section; to which I beg the reader may refer it.

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While this Index is in the press, I rejoice to find my own opinion of TWO NAMES that do it honour, confirmed by the judgment of a most illustrious scholar: with whose words I most willingly, and, I trust, not unsuitably, conclude the present volume. " Uti enim inter oratores Græcos, non Christi-
" anos, civili virtute commendanda nemo honestate antecellit
" ISOCRATUM: ita CHRYSOSTOMUS post Christum et Apostolos,
" de virtute Christiana dicens, neminem inter Christianos
" Græcos, ne dicam inter Latinos, gravitate superiorem aut
" similem habet."—CHRIST. FRID. MATTHÆI. Proleg. in Joann.
Chrysostom. Hom. IV. Select. p. xxvii.

THE END.

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The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting. The names are given in the order in which they were admitted.

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